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PINDAR:

THE NEMEAN AND ISTHMIAN ODES,

WITH NOTES EXPLANATORY AND CRITICAL,

INTRODUCTIONS, AND INTRODUCTORY ESSAYS,

BY

C. A. M. FENNELL, M.A.

LATE FELLOW OF JESUS COLLEGE, CAMBRIDGE.

EDITED FOR THE SYNDICS OF THE UNIVERSITY PRESS.

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This volume is respectfully dedicated to the memory of the warm-hearted man and accomplished scholar—to whose advice and encouragement not a little of the form and quality of this edition is due

WILLIAM MANDELL GUNSON.

PREFACE.

It seems advisable to make the following additions to the remarks and acknowledgments contained in the *Preface* to my edition of the *Olympian and Pythian Odes*, 1879. Since that date there have been some important extensions of the Literature of Pindar, among which may be mentioned *Pindar's Siegesliede erklärt von* Friedrich Mezger, Leipzig, 1880. This volume has been found of great use. Though I have not always acquiesced in Prof. Mezger's views as to the structure of the odes, I fully admit the importance of his observation of the recurrence of the same or similar words and phrases in the same ode. He has applied to Pindar's poems the theory of Westphal (*Prolegomena zu Aeschylus' Tragoedien*, Leipzig 1869, pp. 81 f.), that they were framed on the lines of Terpandros' *νόμος*, the most perfect specimens, as Ol. VI. Pyth. I., consisting of *προοίμιον, ἀρχά, κατατροπά, ὀμφαλός, μετακατατροπά, σφραγίς, ἐξόδιον.* I agree with Prof. Seymour that "all this says little more than that each ode has an *ἀρχή, μέσον, τελευτή*, a beginning, middle and end, with the necessary transitions." It is natural that the thought which introduced the middle of the ode should recur on its dismissal, and that at the close of the poem there should be echoes of the opening.

The fullest literary criticism is to be found in *La poésie de Pindare et les lois du lyrisme Grec,* Alfred Croiset, Paris, 1880.

Professor R. C. Jebb's truly admirable paper on *Pindar* in the Journal of Hellenic Studies, is a model of what an essay on the character and style of an ancient poet ought to be. He shows clearly and briefly that "the most indispensable commentary on Pindar" is the "reconstruction of Old Greek Life."

Selected Odes of Pindar, with Notes and an Introduction, by Thomas D. Seymour, Greek Professor in Yale College, Boston, 1882, is a welcome evidence that our brethren across the Atlantic are studying Pindar to good purpose.

Students of Greek metres can consult *Ueber den Bau der Pindarischen Strophen,* Mor. Schmidt, Leipzig, 1882.

Reference may also be made to Bräuning, Th. F. G., *de adjectivis compositis apud Pindarum,* Berlin, 1881; Brayer, Berth., *Analecta Pindarica.* I *Dissert. inaugur.*, Berlin, 1880; Lübbert, Ed., *Pindar's Leben und Dichtungen. Vortrag,* Bonn, 1882; *de Pindari carmine* Pyth. II. Kiel, 1880; *id. Ol.* X. Kiel, 1881.

I have given all the Fragments which give, or profess to give Pindar's own words, but have omitted several *fragmenta incerta* which only give the drift of Pindar's version of mythological points. An asterisk before the number of a fragment indicates that its classification does not rest on express testimony.

For the references to the books whence the *Fragments* are taken I have trusted to Böckh and Bergk; they are given because it is often needful to know the context in which a fragment stands to make it thoroughly available for purposes of argument or research.

The index—to the notes of both volumes—which is in some cases supplementary to the notes, has been for the most part prepared by Mr B. Benham, M.A., of Corpus Christi College. To him and to Mr H. J. C. Knight, of St Catharine's College, I am indebted for great assistance in revision of proof.

I desire to express my hearty thanks to Dr C. B. Scott for many corrections of and additions to my volume on the Olympian and Pythian Odes, and for advice which I have endeavoured to follow; to the Public Orator for lending me MS. marginal notes to Cookesley's edition taken by a Clare man from the late Mr Arthur Holmes' lectures; to Professor Colvin for kindly selecting and seeing to the illustrative coins; to Mr Fanshawe and Professor Postgate for many notes; and to Dr Waldstein for very valuable information as to the pentathlon.

The comparative prominence of the critical work in this volume has to some extent crowded out etymology.

I have ascertained that the Emmanuel MS., which originally contained the Pythians and Nem. I. II. III., belongs to the Moschopulean family.

It may seem that I have not profited as much as I might by one friendly criticism, namely, the suggestion that I sometimes gave too many explanations of one passage. I admit that as a rule it is a great mistake in an editor to seem to halt between two (or more) opinions. But I have sometimes given the views of others as well as my own, so as to give teachers and mature scholars the materials on which to exercise their own judgment in case they were dissatisfied with mine. In other cases I have come to the unsatisfactory conclusion, after strenuous and prolonged efforts to arrive at some one definite solution of a problem, either that it was insoluble or that

there were not in my possession sufficient data upon which to decide between alternative proposals; and in such cases I think candour is preferable to arbitrary selection. Pindar is so exceptionally difficult an author that few who read his odes will be in danger of inferring from an editor's occasional indecision that any given set of Greek words may mean almost anything you please. No doubt critics are perfectly right to protest against any semblance of the tendency, shown in several modern commentaries, towards unjustifiable vacillation.

My views as to the chronology of several of the Nemean and Isthmian Odes, given in *Olympian and Pythian Odes*, pp. xxxi. xxxii. will be found to have changed during the preparation of this volume. In particular I have found that Isth. IV. is a *Nemean* Ode (B.C. 479) since I wrote the Introduction to it and to Nem. V. which I should now date B.C. 483 or earlier, while Isth. V. should be placed B.C. 482 or earlier. Isth. VII. and Isth. III. are dated B.C. 478. Again, Nem. III. should be dated shortly before B.C. 458, and Nem. VIII. before B.C. 462 or just after.

It will be many years before a second edition is required, but I should be very grateful for criticisms of both volumes, as I am already preparing for the eventual issue of a revised edition.

The references to Liddell and Scott are to the sixth edition.

The Fragments are numbered according to Bergk's 3rd Ed., the numbers of his 4th Ed. being added with B^4 prefixed. Böckh's numbers are given in brackets.

INTRODUCTION.

THE PENTATHLON.

My explanation of Nem. vii. 72, 73 differs materially from that of Prof. Gardner and Dr Pinder (*Der Fünfkampf der Hellenen*, Berlin, 1867), and moreover my view of the nature of the pentathlon is, I believe, to a great extent new. It seems advisable therefore to explain and defend my position at greater length than the limits of a commentary permit.

I agree substantially with Professor Gardner as to the order in which the contests took place—ἅλμα δίσκος ἄκων (better[1] ἄκων δίσκος) δρόμος πάλη, and I had anticipated his view of the ephedros in my note on Ol. viii. 68. I also agree with Prof. Gardner and Dr Pinder that victory in only three contests was necessary to win the prize (in spite of Aristides, *Panathen.* p. 341).

But I hold in opposition to Professor Gardner that the competitors all contended at once in leaping, discus-throwing, and spear-throwing, and also in running, save that all competitors who were beaten by one competitor (or more) in the first three contests may have at once retired as beaten. Similarly all wrestled, or at least those who had not been beaten by any one competitor in three out of the first four contests.

This retirement is a natural consequence of what I hold to be the qualification for ultimate victory, namely TO DEFEAT

[1] See Dr Waldstein's letter at the end of this essay.

EACH AND ALL OTHER COMPETITORS IN SOME (NOT NECESSARILY THE SAME) THREE CONTESTS OUT OF THE FIVE. Thus I do not, like Dr Pinder, force the meaning of *νικᾶν*, but only distribute its application.

It follows from my hypothesis that the first in wrestling, if there was any, won the pentathlon.

But still a winner could not, as Prof. Gardner urges, in objection to Dr Pinder's scheme, "be very inferior in the three first contests."

On my hypothesis, precisely the same man would (barring the different incidence of fatigue and the ephedros question) win as on Prof. Gardner's, which I here quote from p. 219 of his paper in the *Journal of Hellenic Studies*, Vol. I. pp. 210—223 (hereafter referred to by page numbers in brackets):

"It is far more probable that the Greeks adopted the simple ex-
"pedient of considering the pentathlon as a single and indivisible
"contest, and drawing the competitors in pairs to contend in it. The
"successful athletes of the pairs, that is, those who had won any
"three events out of the five would then again be drawn against each
"other, and so on until only two were left, between whom the final
"heat took place. In wrestling, boxing, and the pankration we have
"reason to hold that this took place, and it seems all but certain that
"it must have taken place also in the pentathlon.

"In this case there must have frequently been an *ephedros* among the
"pentathli."

As to Dr Pinder Prof. Gardner writes, *ib.* p. 217:

"Dr Pinder's own notion is that the circle of the competitors was
"narrowed after each successive competition. If after the leaping only
"five competitors were allowed to remain in, and in each of the subse-
"quent contests the worst man were excluded, it is clear that by the
"time the wrestling came on only two would be left, between whom the
"final victory would lie."

Dr Pinder narrows the circle of competitors after the second contest, not after the first (*Fünfkampf*, pp. 77, 79) to four, three, two successively in the last three contests.

This view seems at once untenable, because

A who was successively 5, 4, 3, 2, 1 might win from *B* who was 1, 1, 1, 1, 2, a case which is at variance with common sense and (as Prof. Gardner shews) with all the slight testimony given by antiques and by writers. Still it is quite possible that a minimum of proficiency was required in the first four contests, as Dr Pinder assumes in regard to the first.

In supporting the objection to Dr Pinder's view that "if it were true, those contests which Dr Pinder asserts to be the most important," the first three, "would count for very little." Professor Gardner says (p. 217) "A man might be but third in all the three contests I have mentioned, and yet win by wrestling. In this case, why should his statue bear the halteres and his prize-vase contain no allusion to wrestling?" Yet these remarks are almost equally antagonistic to the application of Prof. Gardner's scheme to Flavius Philostratos' Argonautic pentathlon (*de Gymn.* § 3); for Prof. Gardner (p. 221) entertains two cases in which Pêleus wins, though third in leaping.

According to Professor Gardner's view of the comparative merits of the heroes, Pêleus was only third best in each of the first four contests. In assuming that Zêtês or Kalaïs might be left in for the last heat (on his own system) he must imply that either of them might beat Lynkeus and Telamôn in wrestling; as the sons of Boreas were last in merit in discus and spear-throwing. Now suppose the heats were as follows:

I.	Zêtês 1.	Lynkeus 2.
	Kalaïs 1.	Telamôn 2.
	Pêleus *ephedros.*	
II.	Pêleus 1.	Zêtês 2.
	Kalaïs *ephedros.*	
III.	Pêleus 1.	Kalaïs 2.

On this assumption, which ought not to be arbitrarily excluded, Pêleus would not even have a success in leaping in

one heat to justify the haltêres on his prize. If any justification beyond artistic requirements (see Dr Waldstein's letter) be needed it is furnished by the evidence (Flav. Phil. *de Gymn.* 55) that unless a man leapt well he ran a great chance of knocking himself up, and also by the premier position of the leaping in the order of the contests.

On my hypothesis, according to Prof. Gardner's own view of the heroes' merit, we get the subjoined simple scheme.

	ἅλμα	ἄκων	δίσκος	δρόμος	πάλη
Lynkeus	4 or 5	1	2	5 or 4	
Telamôn	5 or 4	2	1	4 or 5	
Kalaïs	1 or 2	5 or 4	4 or 5	2 or 1	
Zêtês	2 or 1	4 or 5	5 or 4	1 or 2	
Pêleus	3	3	3	3	1 *wins*

If the larger of the alternative numbers be chosen or excluded, all five competitors remain in for the wrestling.

I need not make any assumption as to the numbers in the case of Tisamenos. Pausanias says of him, III. 11. 6, *οὕτω πένταθλον Ὀλυμπίασιν ἄσκησας ἀπῆλθεν ἡττηθείς, καί τοι τὰ δύο γε ἦν πρῶτος· καὶ γὰρ δρόμῳ τε ἐκράτει πηδήματι Ἱερώνυμον Ἄνδριον καταπαλαισθεὶς δὲ ὑπ' αὐτοῦ καὶ ἁμαρτὼν τῆς νίκης, κ.τ.λ.* Her. IX. 33 tells us that *Τισάμενος παρὰ ἓν πάλαισμα ἔδραμε νικᾶν Ὀλυμπιάδα Ἱερ. τῷ Ἀ. ἐλθὼν ἐς ἔριν.* If these were the only competitors and Hierônymos was first in spear and discus-throwing Pausanias seems to say too much and too little.

Theoretically any number of competitors might stay in for the wrestling, as for example if the order of $n-1$ competitors $A_1 A_2$ &c. (n being greater than 2) in the first four contests were A_1, 1, 1, $n-1$, $n-1$; A_2, 2, 2, $n-2$, $n-2$; . .; A_{n-1}, $n-1$, $n-1$, 1, 1.

But practically there would almost always be some competitors already beaten after the 3rd and 4th contests; and often, no doubt, the ultimate victor would be absolutely first in three out of the first four contests.

My hypothesis avoids the following difficulty entailed by assuming that each kind of contest was decided separately and also that three absolute victories were necessary to gain the prize. If two competitors were each first twice, or if 3, 4, or 5 competitors were each first once, we have on these assumptions no means of determining the final decision.

I will now indicate the difficulties which I consider fatal to Prof. Gardner's theory, but which mine avoids.

First Prof. Gardner admits (p. 221) "that at first sight" Xenophôn's language, *Hellenica*, VII. 4, "would seem to imply that the running contests of the pentathlon took place all at once."

Secondly, he seems to be obliged to assume that seven competitors is an extreme case, and only to be able to fit the three heats required in this case "provided, of course, that they went on at the same time as other contests." Now as to the numbers he says (p. 220): "Indeed it is doubtful if more than three usually contested in boxing and wrestling at Olympia." There happens to be a little indirect evidence on this point. *Ol.* VIII. 38 tells us that from eleven to sixteen boys competed in wrestling at once. Of course when the term ἔφεδρος was used metaphorically the case which naturally presented itself was the ἔφεδρος at the most critical stage of a contest, namely when only three were left in, and proves nothing as to the original number of competitors. We must not forget that the pentathlon "was in high favour among the Greeks" (p. 210), so that a theory as to the nature of the pentathlon ought to admit of as many competing in the boys' pentathlon (Nem. VII) as are implicitly recorded to have competed at once in the boys' wrestling. Prof. Gardner's heats would have taken as long in the case of five competitors

as in his "extreme case" of seven. Then as to the pentathlon going on during other contests Pausanias tells us, VI. 24. 1, that the pentathlon took place towards the middle of the day after the running, and before wrestling and the pankration. This passage then supports the "at first sight" interpretation of Xenophôn, *Hellenica*, VII. 4, as also does Nem. VII. 72—74, to which I shall return. The most conclusive[1] passage on this point is Pausanias V. 9. 3, which tells us that, in the 77th Olympiad the horse-racing and pentathlon were deferred to a second day, because they, especially the pentathlon, extended the pankration to night. This passage, together with *ib.* VI. 24. 1, proves that the pentathlon did *not* go on simultaneously with other contests. These citations offer an argument against the system of heats for the pentathlon as they tend to shew that contests which took place in the same place came together. First the scene was in the dromos, then in the hippodromos, then the pentathlon in leaping- and hurling-ground, dromos, and wrestling-place whence there was no further move till night.

Thirdly comes the difficulty presented by the great advantage which an *ephedros* would have over competitors who had wrestled. Prof. Gardner justly says (p. 214) "We cannot help wondering what sort of a throw with a spear an athlete could make after a bout or two of wrestling."

This remark suggests a fourth difficulty, namely, that when one or more couples in the first heat had wrestled the performance in the subsequent heats would have been miserable.

Fifthly, it seems strange that a popular contest should be carried on during other contests, and that its interest should be divided.

Sixthly, time being an important consideration, a system of heats presupposes expenditure of time, while the pentathloi pass more than once from leaping-place to δρόμος, and thence to wrestling-ground.

[1] Pointed out by Mr Ridgeway.

My supposition that it was not necessary for the victor to be absolutely first except in wrestling is not only supported by the above-mentioned case of Pêleus, which was most probably in accordance with the usage of the historic pentathlon, but also by Xenophôn, *Hellenica*, IV. 7. 5, ἅτε δὲ νεωστὶ τοῦ Ἀγησιλάου ἐστρατευμένου εἰς τὸ Ἄργος, πυνθανόμενος ὁ Ἀγησίπολις τῶν στρατιωτῶν μέχρι μὲν ποῖ πρὸς τὸ τεῖχος ἤγαγεν ο Ἀγησίλαος μέχρι δὲ ποῖ τὴν χώραν ἐδῄωσεν, ὥσπερ πένταθλος πάντῃ ἐπὶ τὸ πλέον ὑπερβάλλειν ἐπειρᾶτο, and still more strongly by Plato, p. 138 D, *Erastae*, Πότερον οὖν καὶ περὶ ταῦτα λέγωμεν, ἔφην, πένταθλον αὐτὸν δεῖν εἶναι καὶ ὕπακρον, τὰ δευτερεῖα ἔχοντα πάντων τὸν φιλόσοφον, κ.τ.λ. Even in Plutarch *Symp. Probl.* IX. 2, where alpha ταῖς τρισὶν ὥσπερ οἱ πένταθλοι περίεστι καὶ νικᾷ, definite classes of letters are vanquished at each contest[1], so that this passage can scarcely be quoted to support heats on Prof. Gardner's plan. Prof. Gardner cites the Scholiast ad Aristidem, οὐχ ὅτι πάντως οἱ πένταθλοι πάντα νικῶσιν, ἀρκεῖ γὰρ αὐτοις γ' τῶν ε' πρὸς νίκην (Ed. Frommel, p. 112). But Aristides, *Panathenaicus*, p. 341 says ἐμοὶ μὲν οὐδὲ πένταθλοι δοκοῦσιν οἱ πάντα νικῶντες τοσοῦτον τοῖς πᾶσι κρατεῖν.

Plutarch and Aristides allude either to the most famous pentathloi of old, who would naturally occur first to the minds of late writers, if they thought of old times at all, or perhaps to the exhibitions of professional athletes of their own times; while Plato refers to ordinary cases in the fifth and fourth centuries B.C. The authority of the Scholiast ad Aristidem is perhaps somewhat lowered by the fact that he does not repudiate the idea that the pankration might have taken the place generally assigned to the leaping (see, however, Plin. *N. H.* XXXIV. c. 19). But it is not my desire to damage his authority, for the three passages on the τριαγμὸς do not "prove beyond all cavil that for victory in the pentathlon it was

[1] In using this passage to support his own theory Dr Pinder seems to press the simile too much.

necessary to win three events" (p. 217), but simply that the winning of three events was a familiar case.

The appointment of only three Hellânodikae for the pentathlon is to my mind almost an argument *against* pairs being set to work simultaneously; for one official is required at the starting line to see that the leap or throw is fair, and another to determine the lengths, unless the one walks backwards and forwards, so wasting a great deal of time.

Then again an extra judge might well be wanted to see that in the first two contests, or one of them, competitors did not purposely take it easy, which would give them a considerable unfair advantage in the last three or four contests.

The placing of several competitors in three or four contests, which I have assumed, takes more judging than merely placing the first two. But after all the appointment of three Hellânodikae is fully accounted for by the pentathlon taking such a much longer time than the other contests.

It is not easy to see why the question of stopping the pentathlon owing to the disqualification of a competitor (pp. 222, 224) should be raised by Dr Pinder with respect to Nem. VII. 72—74. The notion of disgrace does not generally attach to the verb ἐκπέμπω; and in the case of a competitor who had won in the leaping alone with a strong chance of winning either the discus-hurling or the foot-race, success in the spear-throw would "send him off" in triumph from the wrestling. Since a false throw would presumably make a competitor last in the second contest, he would therefore on Dr Pinder's theory retire beaten whether disqualified or not. It does not even follow that a false throw would disqualify in the spear-throwing alone; but even if another try were allowed a false throw would be highly detrimental to success. I have often seen the best jump or throw (of ball or hammer) disallowed at an early stage of the contest to the discomfiture of the competitor who had thus wasted his best effort.

Even if my interpretation were wrong, and the poet were

alluding to a false throw often preventing a man wrestling, it is mere assumption to talk of disqualification and stoppage of the pentathlon. For the competitor who won the discus-hurling would often if he had lost the spear-throwing be debarred from wrestling by his principal rival beating him (or being first) in leaping, spear-throwing, and running. Now Prof. Gardner, though he speaks of "five very various contests" (p. 217) calls discus- and spear-throwing "two very kindred contests" (p. 217) suggesting that "perhaps there was no absolutely fixed order" for these two. But Flavius Philostratus tells us that the discus-throwing was βαρὺς and spear-throwing κοῦφος. It seems to me that a frequent distribution would be that suggested by the actual case of Tisamenos and Hierônymos.—Tisamenos superior in leaping and running, and Hierônymos in discus-hurling, so that the spear-throwing was a crucial point in this contest. Had Tisamenos won it, the words ἐξέπεμψεν παλαισμάτων would at any rate have applied to Hierônymos. I take it that the representatives of κουφότης and βάρος were not seldom more evenly matched in this contest than in the four others. Hence perhaps its prominence on vases (p. 216) and Pindar's allusions Nem. VII. 72—74.

I am fortunate in being able to correct and supplement my own remarks by the subjoined letter.

MY DEAR FENNELL,

The only information bearing on the special question you are treating of, which I am capable of giving, is based upon a study of the general history of athletic games and palaestric institutions in their relation to Greek social and political life and more especially in their relation to Greek art.

Let me point out one interesting point which has strongly impressed itself upon me. The principle of the pictorial decoration of a large number of athletic prize-vases is identical with the principle on which Pindar forms his odes. In both vase-paintings and odes we have an indication of the special victory for which they were composed, while in both cases the individual victory and game

are illustrated and glorified by a corresponding contest or association from the mythological world. As Pindar generally introduces some feat of prowess of a hero or demigod, so the prize-vases generally have on the one side a representation illustrating the special game from actual life, while the other side contains the supposed mythological prototype of such a contest, Peleus and Atalante, Herakles and the Nemean Lion, Theseus and the Minotaur, &c., &c.

The study of the history of the Greek Palaestra shows most clearly one general principle, the recognition of which I believe to be essential to a correct understanding of the nature of this institution, as well as of importance in an attempt to determine any question concerning the special points of any individual game. This general principle concerning the origin and subsequent modification of Greek games is contained in the requirements of the social and political welfare of the ancient communities. At least as to historical times, it has become quite clear to me that the various games were consciously meant to meet certain political wants, or were modified by these wants, perhaps without the full consciousness of purpose on the part of those who did thus modify them. Especially after the Persian war, when the public Palaestrae became fully organised, they were more consciously meant to provide for the physical education of Greek youths, the ultimate aim of which education, as is well known, was to produce good citizens who could guard the integrity of the state as strong and agile soldiers. No doubt in the subsequent stages we find that this ultimate aim is lost sight of, and that what was to be a means to a higher end becomes the end in itself, this leading to an overstraining of the importance of the athletic games and to professional athletes. Within this palaestric organisation we can distinguish various subdivisions corresponding to the various requirements of a good physical education. When once the games had become systematised, the first broad distinction is between the heavy and light games; the βαρὺς and κοῦφος to which you draw attention, those that tended to develop more the strength, and those that developed more the agility. Boxing and the Pankration, for instance, are heavy games; while running, jumping, and throwing the spear, are light. Every quality that tended to make a perfect soldier had its own game. A good runner, a good jumper, an agile wrestler, a boxer with powerful arms for thrusting and skill in parrying, all tended to make a good soldier. No doubt in the

schools, a man who was found deficient in any one requisite (say in fleetness) was chiefly made to practise the corresponding games. Nay, we have evidence that for weaknesses of special muscles a special course of exercise was undergone. Nothing proves this consciousness of purpose in the form that directed these organisations better than the subsequent introduction of the hoplite running, in Ol. 65, and of the mule race, when it seemed desirable to encourage the breeding of these animals.

The more the games were thus specialised and corresponded to separate requirements in man, the more did need become felt to have a game which encouraged the all-round man. Such a game is most specifically Greek. Now the aim and essence of the Pentathlon was thus to supplement the other, specialised, games, and to encourage and produce all-round strength and agility. The more we recognise this fundamental truth concerning the Pentathlon, the more shall we have to bear in mind, that the aim and intention would always be to make the victory depend as far as possible upon the best man in all the five constituent contests or at least in *as many* as possible.

The fact that Pentathlon prize-vases very often have only representations of three of the games, can be no guide as to the nature of the game itself, for the class of figures represented in these paintings is only influenced by artistic requirements, i.e. by the fact that certain games can more readily be represented in single figures than others. It is an easy thing for a vase-painter or sculptor to represent a youth as a jumper, a discus-thrower or a spear-thrower, for he need merely place in his hands halteres, a diskos, or a spear. It is more difficult to represent *among several others* a wrestler or a runner. This can only be done with clearness by representing a pair of youths wrestling, or a number running, which is often represented on Panathenaic vases destined to be prizes for one of these single games, but these are not subjects that can be easily composed into a number of figures placed together on a limited space, and each expressing part of the game illustrated by the whole group. Thus it is that of the five games of the Pentathlon, three especially serve as pictorial types, i.e. *ἄκων, ἅλμα, δίσκος*. But often vases evidently pentathlic have merely one scene. I have met with Pentathlon vases with merely two games of the five, diskos and spear, or spear and halteres. In some cases even the connexion between the mytho-

logical scenes on the one side and the scenes from real life on the other, to which I alluded above, has served the vase-painter in giving a full illustration of the Pentathlon, the mythological scenes illustrating those games which the athletic scenes do not represent. So a kylix in Paris is evidently pentathlic from the mythological scenes of struggle represented on the border of the outside, while in the medallion on the inside there is but one of the contests figured, namely a youth with halteres.

Finally let me point out that if in literature the Diskos is mentioned *before* the Akontismos, this must be from literary reasons, if there is any design in the order at all. The nature of the two games precludes the possibility of such a sequence. The Diskos as compared with the Akontismos was βαρύς, while the Akontismos was light and required above all things steadiness of eye and arm. Now the effect of a great strain in hurling a heavy body at a distance is that the hand and arm tremble for some time after, and are the opposite of steady. Surely the throwing the hammer would in our day not be a good preparation for the shooting of an arrow.

Yours very truly,

CHARLES WALDSTEIN.

ON SOME SPECIAL CASES OF THE CAUSATIVE MIDDLE.

The familiar use of the Middle in a Causative sense consists of cases in which the object of the active verb is identical with the object of the causative middle, e. g. ἐκτρέφει παῖδα 'he rears a child,' ἐκτρέφεται παῖδα 'he has a child reared.' This construction is generally recognised, though some cases of it seem to have escaped notice. For instance in Soph. *Trach.* 1167, ἐξεγραψάμην is not 'I wrote out *for my own use*,' but 'I got written out,' 'I caused to be written.' So in Pindar κωμάσ(ξ)ομαι is only used in the first person singular of the poet who will 'make to be sung-by-the-kômos,' Pyth. IX. 89, Isth. III. 90, while when the Muses are expected to accompany the poet to the revel at Aetna, Nem. IX. 1, we have κωμάσομεν. I think I have broken down Donaldson's explanation, that 'Pindar uses a middle form for the future of active verbs signifying to utter a sound,' in my note on Nem. IX. 43. In support of the subsidiary theory that the active future is used when the sense is deliberative or prohibitory only three passages are adduced. One is the strong negative μὴ αὐδάσομεν, Ol. I. 7; the second is the future κωμάσομεν, Nem. IX. 1, which is an ordinary future; the third is probably an aorist subjunctive, Aesch. *Persae* 640, διαβοάσω, at any rate this *Doric* form can hardly be taken to express a different shade of meaning from that of the *Attic* middle future[1]. Other cases in which the causative sense seems more appropriate than the

[1] I am not here concerned with *Attic* middle futures of verbs signifying the exercise of the senses.

ordinary rendering are ἀπὸ δρέπεσθαι Frag. 99. 8, ἀνεφάνατο Isth. III [IV]. 89. If it be true that ἀπάρχει, Nem. IV. 46 means 'receives first-fruits' then ἀπάρχομαι literally meant 'I offer (cause to receive) first-fruits' with the personal object suppressed. Compare also κατάρχειν, Frag. 57 B of the goddess in whose honour there was τὸ κατάρχεσθαι. The ordinary causal sense is also well suited to Euripides, *Hippol.* 618, 619, εἰ γὰρ βρότειον ἤθελες σπεῖραι γένος, | οὐκ ἐκ γυναικῶν χρῆν παρασχέσθαι τόδε, | ἀλλὰ...βροτούς. Here θεοὺς is the most natural subject to παρασχέσθαι, 'to cause this to be provided.'

With respect to another class of instances, much more diffidence is natural, because the proposal to take the middle as causative involves a construction which does not appear to be generally recognised: that is to say, what would be the *subject* of the active is the *object* of the middle verb. Such is generally the construction of causal verbs in Sanskrit.

Thus I have proposed to render πυγμαχία ἀπεφάνατο οἶκον, Nem. VI. 26, 'boxing *is wont to make* (no) house *to give account.*' See also Nem. I. 43, Ol. I. 95, ταχυτὰς ποδῶν ἐρίζεται, does not admit of a very satisfactory interpretation unless it be 'swiftness of foot makes (men) contend.' The omission of the object is easily to be defended. [I have even proposed to alter ἕξει, Nem. III. 12, to the causal middle ἕξεαι.] In Nem. III. 26, 27, θυμέ, τίνα πρὸς ἀλλοδαπὰν | ἄκραν ἐμὸν πλόον παραμείβεαι;—we have a more obvious case of causal middle; and this brings me to the few instances I can call to mind of this construction outside Pindar. Professor Paley gives a causative sense to ἀμείψεται in Aesch. *Choëph.* 965 [952 P.] παντελὴς χρόνος ἀμείψεται | πρόθυρα δωμάτων—on which Paley's note runs '....the word has here as in *Theb.* 851 (ὃς αἰὲν δι' Ἀχέροντ' ἀμείβεται τὰν ἄστολον μελάγκροκον θεωρίδα) its true middle sense "will bring a change on the house."' The three references given by Paley, *Theb.* 851, are foreign to my purpose. In the face of Pyth. VI. 14, and also on account of the difficulties, metrical and exegetical, which it involves, I cannot

accept Mr Verrall's proposal to change the passage in the *Choëphorae* (Journ. of Philol. Vol. IX. p. 121). I approve an anonymous emendation (mentioned by Mr Verrall, *small ed.*) of *Medea*, 1266, καί σε (for καὶ) δυσμενὴς—φόνος ἀμείβεται[1], 'ill-intending murder bringeth a change over thee,' which is suggested by the metre as well as the sense of the passage. As to Soph. *Trach.* 738, τί δ' ἐστίν, ὦ παῖ, πρός γ' ἐμοῦ στυγούμενον;—'on *my* side causing hatred,' seems the easiest rendering. In Soph. *Electra*, 1071, τὰ δὲ πρὸς τέκνων διπλῆ φύλοπις οὐκ ἔτ' ἐξισοῦται | φιλοτασίῳ διαίτᾳ, render 'Two-fold strife no longer *lets* the relations of the children (towards each other) *unite* in friendly mode of life.'

I would suggest that in Aesch. *Sept. c. Theb.* 57, 58, ἀρίστους ἄνδρας.... τάγευσαι is '*set* the best men *as captains*.' Paley refers to Eur. *Herakleidae* 164, τάσσεται, where he says 'not by himself but by the aid of his officers: hence the middle;' so that he seems to admit the possibility of the less frequent construction in the case of τάγευσαι.

Perhaps Eur. *Bacch.* 593, ἀλαλάξεται is 'will cause the cry of victory.' Euripides furnishes a very clear case of the causal use in *Helen.* 381, ἄν τέ ποτ' Ἄρτεμις ἐξεχορεύσατο | χρυσοκέρατ' ἔλαφον, 'caused to leave (keep away from) the chorus as a deer.' For ἐκχορεύειν cf. ἐξομιλέω, ἐκδιαιτάομαι and for the idea cf. ἀνεόρτος ἱερῶν καὶ χορῶν τητωμένη, Eur. *El.* 310. It is probable that many more cases could easily be found, and further that many cases have been misunderstood and altered by scribes and grammarians.

In the causal use of the middle the subject is not the agent but the authorizer of the action. In the second class of cases which I have dealt with the object is the object of the authorization, in the first class the object is the object of the authorised action.

[1] There are indications of an intransitive use of ἀμείβειν, though ἀμείβεσθαι may be causal and yet identical with the intransitive middle.

METRICAL SCHEMES.

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Nem. III. – –́ ⏑ ⏑ – ⏑ – ⏑ –́ ⏑ ⏑ – –́ ⏑ ⏓ **Str.**

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Nem. IV. ⏒ –́ ⏒ –́ ⏑ ⏑ – ⏑ – –́ ⏑ ⏑ ⏓ Str.

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Nem. VIII. ⏑ ⏑ ⏑ ⏑ ⏑ – – ⏑ ⏑ – – ⏑ ⏑ ⏑ – ⏑ ⏑ – ⏑ Str.
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Nem. IX. – ⏑ ⏑ – ⏑ ⏑ – – ⏑ ⏑ – ⏑ ⏑ – –
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Nem. XI. ⏑ ⏑ – – ⏑ ⏑ ⏑ – ⏑ ⏑ – ⏓ ⏑ ⏑ ⏒ Str.
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Isth. II. – –́ ⏑ ⏑ – ⏑ ⏑ – ⏒ –́ ⏑ – – –́ ⏑ ⏓ Str.
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ERRATA.

P. 5, note, *v.* 8, *l.* 55, *for* ὕμων *read* ὕμνων.
,, 14, note, *v.* 64, *l.* 5, *for* definite pron. *read* indef. pron.
,, 31, text, *v.* 84, *for* ἄπο *read* ἀπὸ, *and alter* lemma
,, 46, text, *v.* 91, *for* ἄντα *read* *ἄν τι* (MSS. τις)
,, 62, text, *v.* 30, *for* οἰχ. *read* παροιχ.
,, 64, text, *v.* 53, *for* καταβάς *read* καταβὰς, with comma at end of verse
,, 91, note, *v.* 38, *l.* 12, *for* 90 *read* 20
,, 95, note, *v.* 7 (end) *for* πρόσ-|φορος, *read* προσ-|φόρος.
,, 121, text, *v.* 10, *for* περᾶσαι *read* περάσαι
,, 132, text, *v.* 32, *for* Ποσειδάωνί τ' Ἰσθ. *read* Ποσειδάωνι Ἰσθ.

Sundry additions to and corrections of the notes of the earlier volume have been incidentally introduced in the following pages.

ADDENDA.

Nem. x. 1. The following extract from Professor Jebb's paper on Pindar is apposite.

"I may give a few instances, by way of showing how Pindar and the sculptors were working in the same field. The Gigantomachia (Pindar, *Nem.* i. 67) adorned the pediment of the Megarian 'Treasury' at Olympia; next to Zeus, Poseidon, and Ares, the chief figure was Heracles, whom Pindar also makes prominent. The wedding of Heracles with Hebe (Pind. *ib.* and *Isthm.* iii. 78) was the subject of a relief (of Pindar's age) on the low wall round the mouth of a well (περιστόμιον) found at Corinth. Pindar may have lived to see the eastern pediment of the temple of Zeus at Olympia, by Paeonius, though not the western, by Alcamenes; the subject of the eastern was the chariot-race of Pelops and Oenomaus (Pind. *Ol.* i. 76); of the western, the war of the Centaurs with the Lapithae (Λαπιθᾶν ὑπερόπλων, *Pyth.* ix. 14). Pindar's mention of the '*fair-throned* Hours' (εὔθρονοι Ὧραι, *Pyth.* ix. 62) reminds us that the Heraion at Olympia possessed a chryselephantine group of the Horae seated on thrones, by Smilis of Aegina, whose date has been referred to the earlier half of the sixth century. Hiero of Syracuse, who was engaged in war while suffering from gout and stone, is compared by Pindar

with Philoctetes, *ἀσθενεῖ μὲν χρωτὶ βαίνων, ἀλλὰ μοιρίδιον ἦν* (*Pyth.* i. 55). At that very time Syracuse contained the famous statue of the limping Philoctetes, by Pythagoras of Rhegium, of which Pliny says that those who looked at it seemed to feel the pain (xxxiv. 59). Even if we hesitate to believe that the sculptor intended an allusion to Hiero[1], we may well suppose that Pindar's comparison was suggested by the work of Pythagoras. Pindar touches on a legend which represented Heracles in combat with Apollo and two other gods (*Ol.* ix. 30 f). A similar contest between Heracles and Apollo was the subject of a group executed in Pindar's time (about 485 B.C.) by three artists of Corinth—Diyllus, Amyclaeus, and Chionis—and offered by the Phocians in the temple at Delphi (Paus. x. 13, 7). The religious reserve with which Pindar alludes to the strife between Heracles and the god (*Ol.* ix. 35, *ἀπό μοι λόγον | τοῦτον, στόμα, ῥίψον*) has led critics to infer that the story was one of the *ἱεροὶ λόγοι* pertaining to mysteries[2]. His reticence probably reflects the tone of the Delphic priesthood in regard to the closely kindred subject which he must have seen in their temple."

[1] See Watkiss Lloyd, *History of Sicily*, p. 315; and A. S. Murray, *History of Greek Sculpture*, p. 203.

[2] Cp. Paley on *Iliad* v. 396.

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DESCRIPTION OF

ILLUSTRATIVE COINS (*SILVER*).

From the British Museum Educational Series (Catalogue).

1. III. B. 28. Of Thebes. *Obv.* Boeotian shield. *Rev.* ΘΕ (=Θειβήων). Infant Hêrakles strangling serpents. Fourth century B.C. Wt. 187 grs. Cf. Nem. I. 39—47.

2. II. C. 16. Of Akragas. *Obv.* Two eagles with hare. In field horned head of a young river-god. [*Rev.* AKPAΓANTINON.] End of fifth century B.C. Wt. 267·8 grs. Cf. Nem. III. 80, 81.

3. II. B. 24. Of Aegina (χελώνη). *Obv.* AI. Land tortoise (symbol of Astartê, Phoenician goddess of commerce). *Rev.* Incuse square divided into five compartments, with N, I, and dolphin in the three whole squares. Earlier than B.C. 459. Wt. 189 grs. Cf. Nem. VI. 66.

4. I. C. 25. Of Katana. [*Obv.* Man-headed bull (river-god); above, water-fowl; beneath, river-fish.] *Rev.* KATANAION (ΙΟΝΚΑΤΑΝΑ). Winged Nikê with wreath in right hand moving quickly to the left. Before 480 B.C. Wt. 266·8 grs.

5. II. C. 28. [*Obv.* ΜΕΣΣΑΝΙΟΝ. Hare; beneath it dolphin.] *Rev.* Ἀπήνη; winged Nikê about to crown charioteer. In exergue two dolphins. Fifth century B.C. Type adopted by Anaxilâos. Wt. 266·9 grs. Cf. Ol. V. 3.

NEMEA I.

ON THE VICTORY OF CHROMIOS, OF SYRAKUSE (PROCLAIMED AS OF AETNA), WITH THE FOUR-HORSE CHARIOT.

INTRODUCTION.

CHROMIOS, son of Agêsidâmos, was, according to Dissen's conjecture, a member of the Hyllean tribe of Dorians, one of the Hêrakleids who went from Rhodes to Gela (see Pyth. I. 62). He was made by Hiero governor, ἐπίτροπος (according to Schol. on Nem. IX.), of Aetna, founded B.C. 476, of which Deinomenes was titular sovereign (Pyth. I. 58—60). Gelo had given Chromios one of his own and Hiero's sisters in marriage, and had made him, with the other brother-in-law, Aristonoös, a guardian of his son. It appears however that Polyzêlos, brother of Gelo and Hiero, married Gelo's widow, Dâmareta (Dêmaretê), thus getting control over Gelo's son and heir, so that in supporting Hiero, Chromios was not necessarily betraying his trust. He may well have despaired of his ward being able to cope with his paternal uncles, the youngest of whom, Thrasybulos, was directly responsible for his ruin. It is at any rate clear that Chromios was Hiero's chief supporter. He is said to have been his charioteer. The reason for regarding him as a Gelôan immigrant to Syrakuse is because Pindar tells us (Nem. IX. 40) that in his prime he fought with distinction in the battle on the Helôros, in which Hippokrates, tyrant of Gela, defeated the Syrakusans. As this battle is mentioned in the ode (Nem. IX.) sung at Aetna, it is probable that the Syrakusans of rank who moved thither were new citizens of Syrakuse introduced with Gelo. In the new city they

were out of danger of surprise by the republican faction, and were reinforced by numbers of Megarians and Peloponnesians which could scarcely have been introduced into the old city, while they were near enough to give effective aid to their friends in Syrakuse. As Akragas and Himera had just before the time of the composition of this ode, Ol. 76. 4, B.C. 473, recovered their freedom, it is probable that Pindar had in view, when mentioning foresight (*v.* 28), this provision for Deinomenes and precaution against the impending struggle against the tyranny. If so, he lived to see the futility of the policy he thus admired, which was doubtless partly owing to the division of the dynastic party after Hiero's death. Chromios took active part in Hiero's martial enterprises, and as ambassador to Anaxilas, tyrant of Rhêgion, between B.C. 478 and 476 (see Pyth. II. Introd.), he prevented the subjugation of the Lokri Epizephyrii. He won this Nemean victory, Ol. 76. 4, B.C. 473, in the summer. Pindar was in Sicily when this ode was recited before the banquet given in celebration of the victory at Chromios' house in Ortygia, at which the poet was apparently himself present. The chorus performed it at the *πρόθυρον*, i.e. before the principal door of the palace. Mezger well compares Chromios with Thêrôn, and says that his praises came straight from the poet's inmost heart. It is therefore not surprising that the scene of the myth should lie in Thebes. The rhythm is Dorian.

ANALYSIS.

vv.

1—7. The ode goes forth from Ortygia in honour of Zeus of Aetna, on the occasion of Chromios' Nemean victory.

8, 9. The exordium makes mention of gods, as the victor's merits are derived from them.

10—12. The highest object of ambition, celebration by an Epinikian ode, has its occasion in victory.

13—18. Praise of Sicily's sacred relation to Persephonê, fertility, rich cities, glory in war, success in games even at Olympia.

18. This topic is dismissed.

19—25. For it is Chromios' hospitality which brings the poet to his halls, and to him praise is due to confound various cavillers.

25—30. Men ought to develope natural gifts of strength and foresight, with both of which Chromios is endowed.
31, 32. One ought not to hoard, but to use wealth for one's own enjoyment and the benefit of friends,
32, 33. since man's time is short and beset with trouble.
33, 34. Introductory mention of Hêrakles' paramount merits.
35—61. Myth of the infant Hêrakles and the two snakes.
61—end. Teiresias' prophecy of Hêrakles' toilsome exploits and their final reward of peaceful bliss.

The application of the latter part of the myth to Chromios is sufficiently obvious to account for there being no formal conclusion to the ode.

The main idea of the poem is to exalt the enjoyment, both in this life and hereafter, of ease, good cheer, and fame earned by the strenuous exercise of natural powers during youth and prime. Chromios' ancestor, Hêrakles, afforded a conspicuous illustration of such a theme, and perhaps to some extent his marriage with Hêbê presented a parallel to Chromios' splendid alliance. There is no need to suppose that by reciting the infantine courage of Hêrakles the poet meant to imply that the valour of Chromios had been precocious. On the other hand, the precocity of Hêrakles is a signal instance, as Aristarchos said, of the *innate* courage and vigour ascribed to his descendant.

The introduction of the prophecy of Teiresias is a natural device for bringing in the career and reward of Hêrakles, so that it is needless to suppose, with Müller (*Hist. of Gk. Lit.* I. p. 224, trans.), that the mention of the seer and also of foresight, *v.* 27, implies that Pindar had predicted Chromios' victory. *V.* 27 rather ascribes to Chromios the faculty which Thukydides notes as characteristic of Themistokles (I. 128)—*οἰκείᾳ γὰρ συνέσει, οὔτε προμαθὼν ἐς αὐτὴν οὔτε ἐπιμαθὼν...(ἦν) τῶν μελλόντων ἐπὶ πλεῖστον τοῦ γενησομένου ἄριστος εἰκαστής.* Chromios very likely inspired the successful policy of Gelo and Hiero. Leop. Schmidt again seems to be mistaken in supposing that *vv.* 18—32 have reference to the poet. Modern editors have generally paid too little attention to Aristarchos' view, but with this exception I agree with Mezger. Dissen's general explanation is correct, though he refines too much, especially in regarding the infant exploit of Hêrakles as meant for a parallel to Chromios' early valour at the battle of Helôros, at the date of which

he was probably about forty years old (see on Nem. IX. 42). There is a side allusion to Himera and Chromios' land-fights generally in *v.* 62, and to the sea-fight off Cumae in the next verse. In an ode sung in Ortygia there would scarcely be any reference to the fight of Helôros, in which Syrakusans were defeated.

There is nowhere a more prominent division of the ode than at *v.* 19. Yet this is inside Mezger's *ὀμφαλός*, *vv.* 13—30 (20 is a misprint). Moreover, *vv.* 31, 32 take up *vv.* 19—24, after the partly gnômic, partly laudatory digression.

The main divisions then of the ode are *vv.* 1—7, 8—12, 13—18, 19—33, 33—72.

There is a possible bearing of the myth which has not, I believe, been noticed, namely, that Amphitryôn was a type of hospitality, so that Chromios' palace might suggest the scene of the myth in this connection.

The ode is one of the finest examples of Pindar's art. Especially admirable is the vigorous word-painting of the myth.

Στρ. α'.

Ἄμπνευμα σεμνὸν Ἀλφεοῦ,
κλεινᾶν Συρακοσσᾶν θάλος Ὀρτυγία,
δέμνιον Ἀρτέμιδος,
Δάλου κασιγνήτα, σέθεν ἀδυεπὴς

1. Ἄμπνευμα.] 'Hallowed spot where Alpheus took breath;' i. e. after his pursuit of Arethusa under the sea. This myth veils the transference by Dorian colonists of the cult of Artemis Potamia from Elis to Ortygia, cf. Pyth. II. 7. According to analogy ἄμπνευμα ought to mean 'recovered breath,' but for the concrete meaning changing to that of the place of the action, cf. *μαντήϊον*. The word ἄμπν., suggesting *τῶν μόχθων ἀμπνοάν* (Ol. VIII. 7), at once strikes the key-note of the general sentiment of the ode.

2. θάλος.] As Ortygia is supposed to be the original settlement, it is rather *Συρακοσσᾶν ῥίζα* (cf. Pyth. IV. 15) than θάλος (cf. Ol. II. 45) in the sense of scion. Perhaps it means 'the leader,' whence the other quarters of the city branched. If it means 'a part' we must suppose that it and the other quarters spring from a common *πυθμήν*, i.e. from Sicily or the Dorian stock. Prof. Paley renders θάλος by 'pride.'

3. δέμνιον.] Cf. *Il.* xxiv. 615, *ἐν Σιπύλῳ ὅθι φασὶ θεάων ἔμμεναι εὐνὰς | Νυμφάων, αἳ τ' ἀμφ' Ἀχελώϊον ἐρρώσαντο*, Plut. *de fluv. et mont.* 5. 3, *Καυκάσιον ὄρος ἐκαλεῖτο τὸ πρότερον Βορέου κοίτη.*

4. Δάλου κασιγνήτα.] The two favourite islands of Artemis are her nurslings metaphorically, and hence are regarded as sisters.

σέθεν.] Cf. Madv. § 60 *Rem.* 4.

5 ὕμνος ὁρμᾶται θέμεν 5
αἶνον ἀελλοπόδων μέγαν ἵππων, Ζηνὸς Αἰτναίου χάριν·
ἅρμα δ' ὀτρύνει Χρομίου Νεμέα θ' ἔργμασιν νικα-
φόροις ἐγκώμιον ζεῦξαι μέλος. 10

Ἀντ. α'.

ἀρχαὶ δὲ βέβληνται θεῶν

It is really an adverb of *motion from*, as it is here used.

5. ὁρμᾶται.] Cf. Ol. III. 9, 10, Πίσα.. τᾶς ἄπο | θεύμοροι νίσοντ' ἐπ' ἀνθρώπους ἀοιδαί, where the song starts from the scene of the victory, here quite as naturally from the place where it is first recited.

θέμεν.] Not 'to describe' (Cookesley) but 'to establish.'

6. αἶνον, κ.τ.λ.] Cf. Frag. 206 [242], Ἀελλοπόδων μέν τιν' εὐφραίνοισιν ἵππων | τίμια καὶ στέφανοι.

χάριν.] Is this 'to please' or 'by grace of'? [Mr Fanshawe]. Mezger takes the latter interpretation and quotes Pyth. II. 70, III. 95.

7. For the appropriateness of the metaphor to the victory cf. Ol. VI. 22—27, VIII. 25, Nem. IV. 93—end, Nem. VII. 70—72, VIII. 19, Isth. I. 6. Here the poet's verses are the winged horses which will bear over the world the car, Chromios' victory. For metaphor cf. Pyth. X. 65. For the conjunction ἅρμα Χρομίου Νεμέα θ', cf. Nem. IV. 9, Νεμέᾳ Τιμασάρχου τε πάλα.

8. 'Its (the ode's) foundations have been laid in mention of deities in conjunction with the heaven-sent excellences of yon man.' Cf. Pyth. VII. 4, κρηπῖδ' ἀοιδᾶν.. βαλέσθαι, Frag. 176 [206], for the metaphor, for the sentiment Nem. V. 25, Διὸς ἀρχομέναι, II. 1—3. I take the genitive θεῶν as 'κατὰ σύνεσιν,' ἀρχαὶ βέβληνται being regarded as equivalent to 'I have begun.' For such a licence with an accusative cf. Eur. *Ion*, 572, τοῦτο κἄμ' ἔχει πόθος.

Mr Wratislaw asks (in a paper read before the Camb. Philolog. Soc. Nov. 27, 1878), 'would not the most natural way of understanding this passage, considering that the human victory was won shortly after the foundation of Aetna, be: "And the commencements of the Gods, i.e. the foundations of their temples at Aetna, have been laid contemporaneously with the Divine exploits of Chromius"?' I do not any more than Mr Wratislaw 'accept Dissen's equation, "initia Deorum posita sunt" = "initia a Deis posita sunt."' But it is not easy to see how ἀρχαὶ θεῶν can mean ἀρχαὶ ναῶν, which is what Mr Wratislaw's suggestion seems to amount to. Moreover, Ol. VI. 96, Ζεὺς is Αἰτναῖος in connection with Syrakuse quite independently of the city Aetna, so that there is nothing in the strophê to lead up to the supposed allusion. Yet again, as the chief temples would have their foundations laid at the time of the founding of the city, σὺν has to cover more than two years. The intervention of the suggested mention of Aetna's temples is isolated itself and isolates *vv.* 10—12. If ever convinced of the untenability of my construction I should read βέβληντ' ἐκ θεῶν with Mingarelli. Dawes and Pauwe read θεῷ, or render ἀρχαὶ θεῶν 'a beginning with the gods,' βέβληνται 'has been made.' For ἀρχαὶ cf. Terpander Frag. 1 (Bergk), Ζεῦ σοὶ σπένδω | ταύταν ὕμων ἀρχάν.

Yet again does ἀρχαὶ θεῶν=

κείνου σὺν ἀνδρὸς δαιμονίαις ἀρεταῖς.
10 ἔστι δ' ἐν εὐτυχίᾳ
πανδοξίας ἄκρον· μεγάλων δ' ἀέθλων
Μοῖσα μεμνᾶσθαι φιλεῖ. 15
σπεῖρέ νυν ἀγλαΐαν τινὰ νάσῳ, τὰν Ὀλύμπου δεσπότας
Ζεὺς ἔδωκεν Φερσεφόνᾳ, κατένευσέν τέ οἱ χαίταις,
ἀριστεύοισαν εὐκάρπου χθονὸς 20

οὐλοχύται, and is βέβληται to be explained by *Il.* I. 458, αὐτὰρ ἐπεί ῥ' εὔξαντο καὶ οὐλοχύτας προβάλοντο, and was the ode sung during a domestic sacrifice, in the peristyle, in the accompanying the preliminary invocation to Zeus of Aetna and Artemis? Prof. Paley says, 'Lit. "A foundation is laid of the gods," viz., of praising them.' Mr Holmes renders 'Now of heaven have been laid the foundations that sustain yon hero's godlike merits, and in success is the crown of glory, for &c.'

9. δαιμονίαις.] Cf. Ol. IX. 110. These good qualities are φυᾷ (*ib.* 100), and opposed to διδακταῖς ἀρεταῖς. I think ἀρεταὶ would scarcely be used in the plural of one 'victory,' which is all we have here.

10. εὐτυχίᾳ.] If we regard Isth. III. 1 as a mild case of zeugma, εὐτυχία, εὐτυχέω, in all four instances where they occur in Pindar, mean the crowning good fortune of success in games: so too ἠὺ ἔχοντες, Ol. V. 16. For sentiment, cf. Nem. IX. 46.

11. ἄκρον.] As πανδοξίας (prob. coined by Pindar, cf. παγγλωσσία) is a superlative expression, ἄ. may mean 'first prize;' cf. Pyth. XI. 55, (ἀρετᾶν) ἄκρον ἑλών, and Theokr. XII. 31, ἄκρα φέρεσθαι. The meaning of the sentence is, 'The consummation (or 'first prize') of highest renown'—i.e. celebration in song—'has its occasion in victory.' For the sentiment cf. Pyth. I. *fin.* τὸ δὲ παθεῖν εὖ πρῶτον ἀέθλων· εὖ δ' ἀκούειν δευτέρα μοῖρ'· ἀμφοτέροισι δ' ἀνὴρ | ὃς ἂν ἐγκύρσῃ καὶ ἕλῃ, στέφανον ὕψιστον δέδεκται—, Nem. IX. 46.

11. δ'.] 'For.' Several MSS. read μεγίστων for μεγάλων.

13. σπεῖρέ νυν.] Corrected from ἔγειρε νῦν, νῦν ἔγειρ', on a hint of the Schol. ἔκπεμπε τοίνυν, ὦ Μοῦσα, καὶ σπεῖρε λαμπρότητά τινα τῇ νήσῳ τῇ Σικελίᾳ, κ.τ.λ. In uncials ΣΓΕΙΡΕ and ΕΓΕΙΡΕ are not unlike. For phrase cf. Ol. XI. 94, τὶν δ' ἀδυεπής τε λύρα | γλυκύς τ' αὐλὸς ἀναπάσσει χάριν. The poet invokes himself or the chorus. The word τινὰ apologises for the boldness of the phrase, as ἀγλαΐαν has not elsewhere the meaning wanted, namely, 'fame' or 'song,' though the ode is ἀγλαΐας ἀρχὰ in Pyth. I. 2, cf. Frag. 182 [213], χοροὶ καὶ Μοῖσα καὶ Ἀγλαΐα.

14. ἔδωκεν.] As a dowry on her union with Pluto. Perhaps there is a covert allusion to the temples of Dêmêter and her daughter built by Gelo. The Schol. is needlessly exercised at the δέμνιον Ἀρτέμιδος being in a possession of Persephonê's, and suggests that the two goddesses were identical, citing Kallim. *Hecale* οἱ νυ καὶ Ἀπόλλωνα παναρκέος Ἠελίοιο | χῶρι διατμήγουσι καὶ εὔποδα Δηϊωΐνην | Ἀρτέμιδος.

ἀριστεύοισαν.] This goes with the

Ἐπ. α'.

15 Σικελίαν πίειραν ὀρθώσειν κορυφαῖς πολίων ἀφνεαῖς·
ὥπασε δὲ Κρονίων πολέμου μναστῆρά οἱ χαλκεντέος
λαὸν ἵππαιχμον, θαμὰ δὴ καὶ Ὀλυμπιάδων φύλλοις
ἐλαιᾶν χρυσέοις 25
μιχθέντα. πολλῶν ἐπέβαν καιρὸν οὐ ψεύδει βαλών·

predicate 'as bearing off the palm for fertility of soil' (lit. 'from (all) fruitful soil').

15. *ὀρθώσειν.*] This sense 'raise to renown' (Isth. IV. 48, V. 65) is an extension of 'rear (as a memorial),' 'rear a memorial pillar to,' cf. Ol. III. 3 *note*. The grammar of the transition is well illustrated by the double accusative Aristoph. *Acharn.* 1233, *τήνελλα καλλίνικον ᾄ | δοντες σὲ καὶ τὸν ἀσκόν*. The *κορυφαὶ πολίων ἀφνεαί*, 'cities unsurpassed in wealth,' are the *στῆλαι* which perpetuated the renown of Sicily. For *κορυφαὶ* in this sense 'prime, choicest specimens,' cf. *v.* 34, Ol. I. 13, *δρέπων κορυφὰς ἀρετᾶν ἀπὸ πασᾶν*. It is equivalent to *ἄωτος*, 'choicest bloom.' Here and *v.* 31 there is perhaps hypallage, cf. O. and P. p. xxxv.

16. *μναστῆρα.*] Cf. Pyth. XII. 24, *μναστῆρ' ἀγώνων*.

χαλκεντέος.] The epithet alludes to the fame of the Sicilian armour, cf. Pyth. II. 2.

17. *θαμὰ δὴ καί.*] 'Right often even.'

Ὀλυμπιάδων.] With special complimentary allusion to the victories of Gelo and Hiero B.C. 488.

χρυσέοις.] For this epithet meaning only 'glittering,' cf. Ol. VIII. 1, X. 13, Pyth. X. 43. Prof. Paley however, on Martial IX. xxiii. 1, suggests that even in Pindar's times the crown was actually of gold (cf. Nem. VII. 77—79), or that the leaves were gilded.

18. *μιχθέντα.*] Lit. 'brought into contact with.' Cf. Nem. IX. 31, Ol. I. 21, *κράτει δὲ προσέμιξε δεσπόταν*, Nem. II. 22, *ὀκτὼ στεφάνοις ἔμιχθεν ἤδη*. Infra *v.* 56 the use is not quite similar. Mr Fanshawe suggests that the lemma, coming so close to *μναστῆρα*, 'wooer,' may here mean 'wedded'; so Holmes. L. and S. wrongly render it here and in Pyth. XII. 24, 'calling to mind,' 'mindful of.' Dissen compares *μνήσασθαι χάρμης*, but the idea is not the same. The aor. = 'call to mind,' *μνηστήρ* = 'one who keeps in mind of.'

πολλῶν, κ.τ.λ.] 'I have entered upon a copious theme, having aimed at moderation with a statement of simple truth.' The Aldine and Roman editions with two Scholia make *καιρὸν* object of *βαλών*. It is generally taken as the object of *ἐπέβαν*. I think the sense inferior and the construction questionable, though it is true that *ἐπιβαίνων* takes an accusative of *place*. T. Mommsen (on Ol. I. 89) regards *ψεύδει* as a *dativus termini* (cf. Pyth. XII. 31), but it is better to make it the instrumental dative. Mr Myers—'Thus shoot I arrows many and without falsehood have I hit the mark'—scarcely represents the original. Pindar has briefly mentioned five points on which a poet might dilate, the divine patronage of Sicily, its fertility, the wealth of its cities, its achievements in war and in games. He has stated truths without exaggeration. But only to dismiss them

Στρ. β'.

ἔσταν δ' ἐπ' αὐλείαις θύραις
ἀνδρὸς φιλοξείνου καλὰ μελπόμενος, 30
ἔνθα μοι ἁρμόδιον
δεῖπνον κεκόσμηται, θαμὰ δ' ἀλλοδαπῶν
οὐκ ἀπείρατοι δόμοι
ἐντί· λέλογχε δὲ μεμφομένοις ἐσλοὺς ὕδωρ καπνῷ
φέρειν 35

and turn to his special theme, the praise of Chromios, &c.

In this difficult sentence the poet checks himself—the suggestion of the necessity for doing so being a compliment to Sicily, Syrakuse and Hiero, the fact that he does so a compliment to Chromios. Thus οὐ ψεύδει = 'not with a false statement.' For dat. cf. Ol. XI. [X.] 72, μᾶκος δὲ Νικεὺς ἔδικε πέτρῳ; Isth. I. 24. What he has said is a βέλος shot Μοισᾶν ἀπὸ τόξων (Ol. IX. 5). Both ἐπέβαν and ἔσταν are idiomatic aorists indicating the immediate past; the former refers to the recitation of the previous verses, the latter to the arrival of the chorus at the place of recitation. For the sense given to καιρὸν cf. Pyth. I. 81, καιρὸν εἰ φθέγξαιο, IX. 78, Ol. IX. 38. Mr Postgate has kindly sent me an interpretation substantially the same as the above, and quotes Nem. VIII. 37 for the emphatic application of the negative to a single word.

19. αὐλείαις.] The chorus with the poet were, it would seem, just outside the πρόθυρον (cf. Pyth. III. 78, Isth. VII. 3). Perhaps they were in the πρόθυρον, for the εὐτειχὲς πρόθυρον of Ol. VI. 1 could hardly have been 'a space before a door' or 'a porch' (L. and S., Smith's *Dict. of Antiquities*, Guhl and Koner); but was probably walled on three sides and with pillars in the front like the πρόναος of a *templum in antis*. It is probable that in such cases the αὐλεία θύρα opened immediately into the peristyle without a θυρών, 'a narrow passage' or 'entrance chamber,' which would appear in town houses when the sides of the πρόθυρον were built up to form chambers. According to L. and S. the household gods were in the πρόθυρον, but Smith's *Dict. of Ant.* places them in the peristyle.

21. ἔνθα.] 'In whose hall.' Though, as the victory was won at the summer Nemea, the feast may have been held outside.

ἁρμόδιον.] Cf. Pyth. IV. 129, ξείνι' ἁρμόζοντα, and the Homeric δαιτὸς ἐέσης.

22. ἀλλοδαπῶν.] Perhaps includes the poet, who was in Sicily this year. For Chromios' hospitality cf. Nem. IX. 2.

24. λέλογχε, κ.τ.λ.] It is in my opinion impossible to arrive at a definite conclusion as to the interpretation of this difficult sentence. I therefore give the views of the chief authorities before my own. (*A.*) 'But he hath got good men and true against cavillers (*dat. incommodi*) so as to bring water against smoke,' i.e. to use to drown the voice of envy; so Hermann, Don. (*B.*) Dissen also approves; but says,—"Credas etiam sic jungi posse: λέλογχε, ἐσλοὺς μεμφομένοις ὕδωρ κάπνῳ ἀντία φέρειν, *consequutus est hoc, ut probi viri obtrectatoribus*

25 ἀντίον. τέχναι δ' ἑτέρων ἕτεραι· χρὴ δ' ἐν εὐθείαις ὁδοῖς στείχοντα μάρνασθαι φυᾷ.

Ἀντ. β'.

πράσσει γὰρ ἔργῳ μὲν σθένος,

aquam obviam ferant fumo, quem movent." He objects however to an accusative and infinitive after λαγχάνειν as unsupported. (*C.*) Matthiae proposes λέλογχεν ἐσλούς, μ. ὕ. ἀ. φ. (ὥσπερ) καπνῷ ignoring the order of the words. (*D.*) Mommsen (after a Schol.) renders "*Innata vero est* (*sortito evenit*) *iis qui bonos vituperare solent ars fumum* [*gloriae*] *aquâ* [*reprehensionis*] *restinguendi.*" (*E.*) An improvement in this line of interpretation seems to be "'Tis men's lot when cavilling at the good to bring water to check smoke,' i. e. to increase what they wish to diminish. Only thus I think could καπνὸς stand for glory in such a metaphor (von Leutsch, Mezger). The two last interpretations make too abrupt a disconnection of sense, not to mention the rare construction which is assumed. Mezger cites Strabo to defend the dat. governed by λαγχάνω. Bergk would alter ἐντί· λ. to ἀντιλέλογχεν, only found, I believe, as an Attic law term.

(*F.*) I prefer the following version, suggested by the reading ἐσλὸς of the best MSS, and supported by Ol. I. 53, ἀκέρδεια λέλογχεν θαμινὰ κακαγόρος, 'some loss hath oft befallen evil speakers'; 'It hath befallen the noble against cavillers, to bring water against smouldering fire (of envy),' taking μεμφομένοις as *dat. incom.* and φέρειν, κ.τ.λ. as inf. subject to λέλογχε. The metaphor of water for streams of song is used, as here, in connection with strangers Nem. VII. 61, 62 (noted by Don.) ξεῖνός εἰμι· σκοτεινὸν (κοτεινὸν) ἀπέχων ψόγον, | ὕδατος ὥστε ῥοὰς φίλον ἐς ἄνδρ' ἄγων κλέος ἐτήτυμον αἰνέσω· ποτίφορος δ' ἀγαθοῖσι μισθὸς οὗτος. Plutarch, Fragm. XXIII. 2, τὸν φθόνον ἔνιοι τῷ καπνῷ εἰκάζουσι, was thinking more of other applications of the similitude than of this passage, for he goes on to explain πολὺς γὰρ ἐν τοῖς ἀρχομένοις ὤν, ὅταν ἐκλάμψωσιν, ἀφανίζεται· ἥκιστα γοῦν τοῖς πρεσβυτέροις φθονοῦσιν. The connection of this difficult passage is not impaired by making the statement general. 'We poets are wont to help the noble by drowning the voices of cavillers with our song. Divers folk have divers arts. (This comprehends the idea that it is the poet's work to perpetuate a victory as much as it is the work of men of action to gain one.) One must walk uprightly and make the best use of natural powers. Strength, to wit, has its function in action, intellect in counsel, in the case of those who have an innate gift of foresight (which class includes the poet and also, as is at once stated, Chromios).' As to sentiment *vv.* 24—33 have much in common with Isth. I. 40—51.

25. τέχναι δ' ἑτέρων ἕτεραι.] For sentiment, cf. Ol. IX. 104—107, VIII. 12—14, Nem. VII. 54.

στείχοντα.] For metaphor, cf. Ol. 115, εἴη σέ τε τοῦτον ὑψοῦ χρόνον πατεῖν, Nem. VIII. 35.

μάρνασθαι.] Cf. Nem. V. 47, ἐσλοῖσι μάρναται πέρι πᾶσα πόλις.

φυᾷ.] For the superiority of natural over acquired attainments, cf. Ol. II. 85, IX. 100, τὸ δὲ φυᾷ κράτιστον ἅπαν.

26. πράσσει.] 'Exercises its function,' cf. Frag. 108 [96] πρασσόντων

βουλαῖσι δὲ φρήν, ἐσσόμενον προϊδεῖν 40
συγγενὲς οἷς ἕπεται.
Ἀγησιδάμου παῖ, σέο δ' ἀμφὶ τρόπῳ
30 τῶν τε καὶ τῶν χρήσιες.
οὐκ ἔραμαι πολὺν ἐν μεγάρῳ πλοῦτον κατακρύψαις ἔχειν, 45
ἀλλ' ἐόντων εὖ τε παθεῖν καὶ ἀκοῦσαι φίλοις ἐξαρκέων. κοιναὶ γὰρ ἔρχονθ' ἐλπίδες

Ἐπ. β'.

πολυπόνων ἀνδρῶν. ἐγὼ δ' Ἡρακλέος ἀντέχομαι προφρόνως 50
ἐν κορυφαῖς ἀρετᾶν μεγάλαις, ἀρχαῖον ὀτρύνων λόγον,

μελέων. This does not contradict Frag. 14 [16].

27. ἐσσόμενον, κ.τ.λ.] 'In those whose birthright it is to foresee what shall be.'

29. σέο δ', κ.τ.λ.] 'In thy character are faculties for using both this endowment and that.' For ἀμφὶ cf. Pyth. v. 111, ἀμφὶ βουλαῖς, in which passage Arkesilas also is praised for ἔργα as well as βουλαί, Nem. vi. 14. For τῶν τε καὶ τῶν cf. Ol. ii. 53.

31. Euripides seems to be thinking of these two lines *Ion*, 639, οὐ φιλῶ ψογοὺς κλύειν | ἐν χερσὶ σώζων ὄλβον οὐδ' ἔχειν πόνους.

κατακρύψαις ἔχειν.] *Conditum habere*, cf. γήμας ἔχεις, Soph. *Oed. R.* 577, *not* the periphrasis mentioned Madv. § 179.

32. 'But from what I have both to enjoy myself and to have the credit of being duly open-handed to (lit. 'thoroughly satisfying') my friends. For the expectations of men, born to sore trouble as all are, are uncertain for all alike.'

ἐόντων.] Cf. Theognis, 1009, τῶν αὐτοῦ κτεάνων εὖ πάσχεμεν. Cf. Pyth. iii. 104 for sentiment, also Simonides, 85 [60] *v.* 13, Ἀλλὰ σὺ ταῦτα μαθὼν βιότου ποτὶ τέρμα | ψυχῇ τῶν ἀγαθῶν τλῆθι χαριζόμενος and see L. and S. s. v. χαρίζομαι for genitive.

ἐξαρκέων.] Dissen explains ἐ. φίλαις αὐτῶν—'bestowing of them plentifully on my friends.' But cf. Eur. *Suppl.* 574, ἦ πᾶσιν οὖν σ' ἔφυσεν ἐξαρκεῖν πατήρ; 'did thy father then beget thee to be a match for all men?'

κοιναὶ γὰρ ἔρχονθ'.] Cf. Nem. vii. 30, κοινὸν ἔρχεται | κῦμ' Ἀΐδα.

33. πολυπόνων.] Cf. Eur. *Or.* 975, πανδάκρυτ' ἐφαμέρων | ἔθνη πολύπονα, λεύσσεθ', ὡς παρ' ἐλπίδας | μοῖρα βαίνει...βροτῶν δ' ὁ πᾶς ἀστάθμητος αἰών. The idea of πολυπόνων reflects on ἐλπίδες and suggests the antiphrasis, cf. supra, *v.* 15.

ἀντέχομαι.] 'I claim preëminence in devotion to,' cf. Thuk. i. 13, τῆς θαλάσσης ἀντείχοντο, 'made seafaring an object of rivalry,' 'vied with each other in attention to maritime pursuits.'

34. ἐν κορυφαῖς.] For ἐν, 'in the sphere of,' cf. my O. and P. p. xxxvii; for κορυφαῖς cf. supra, *v.* 15.

ὀτρύνων.] For the phrase cf. Isth. iii. 40, 41, ἐκ λεχέων ἀνάγει φάμαν παλαιὰν εὐκλέων ἔργων· ἐν ὕπνῳ γὰρ πέσεν· ἀλλ' ἀνεγειρομένα, κ.τ.λ.

35 ὡς, ἐπεὶ σπλάγχνων ὕπο ματέρος αὐτίκα θαητὰν ἐς
αἴγλαν παῖς Διὸς 55
ὠδῖνα φεύγων διδύμῳ σὺν κασιγνήτῳ μόλεν,

Στρ. γ'.

ὡς οὐ λαθὼν χρυσόθρονον
Ἥραν κροκωτὸν σπάργανον ἐγκατέβα.
ἀλλὰ θεῶν βασιλέα
40 σπερχθεῖσα θυμῷ πέμπε δράκοντας ἄφαρ. 60
τοὶ μὲν οἰχθεισᾶν πυλᾶν
ἐς θαλάμου μυχὸν εὐρὺν ἔβαν, τέκνοισιν ὠκείας γνάθους

35. ὡς, ἐπεί.] MSS. read ὡς ἐπεὶ and *v.* 37, ὥς τ' οὐ.

Mommsen proposes λόγον | τοῦδ' ὄπῃ (cf. for gen. Pyth. VII. 9, Nem. IV. 71, VII. 21, 32 and for ὄπῃ Ol. X. 56) from Beck's τὸν δ' ὅπως and the περὶ αὐτοῦ of the Schol. Vet. Hermann ὡς ἄρα or *v.* 37 οὔ τοι, the latter approved by Don. I incline to Böckh's beginning of *v.* 35, ὥς τ' or ὥς τε, leaving the third particle doubtful, keeping ὥς τ', *v.* 37.

ὕπο.] Cf. Ol. VI. 43, quoted in next note.

αὐτίκα.] This must not be taken with ἐπεὶ as=ἐπεὶ τάχιστα, ἐπειδὴ πρῶτον, which is Dissen's explanation. The adverb indicates the normal progress of the delivery as in Ol. VI. 43, ἦλθεν δ' ὑπὸ σπλάγχνων ὑπ' ὠδῖνός τ' ἐρατᾶς Ἴαμος | ἐς φάος αὐτίκα, which passage also illustrates θαητὰν ἐς αἴγλαν μόλεν, ὠδῖνα φεύγων, σπλάγχνων ὕπο. The infant Iamos too was visited by two snakes, but they came to feed him.

38. ἐγκατέβα.] Hardly 'stepped into' with supernatural precocity, as Prof. Paley suggests; for the effect of the subsequent miracle would be impaired by such a preliminary display of power. The use recalls the passive sense often given to ἐκπίπτειν, ἀποθανεῖν. Render simply 'had been laid in.'

39. βασιλέα.] MSS. give βασίλεια (βασιλεία). For the form in the text cf. Pyth. IV. 5, where two fair MSS. read ἱερέα. For the synizesis cf. Ol. XI. 13, χρυσέας. The form in -εα is illustrated by the Sophoklean βασίλη, better βασιλῇ, given by Hêsychios. In the Lydo-Aeolic ode, Ol. XIV, we find βασίλειαι.

40. σπερχθεῖσα.] Cf. *Il.* XXIV. 248, σπερχομένοιο γέροντος, Herod. V. 33, ἐσπέρχετο τῷ Ἀρισταγόρῃ, Eur. *Med.* 1133, ἀλλὰ μὴ | σπέρχου, φίλος. For the episode of the infant Hêrakles and the serpents cf. Theokr. XXIV, where many details differ from those of Pindar's account: near the end of Plautus' *Amphitruo* is a third version.

41. Whether the doors were left open at night, or had been opened in the early morning, or were opened by the serpents—is left uncertain.

42. θαλάμου μυχὸν εὐρύν.] 'The spacious inner chamber'; one of the chambers of the gynaekitis.

τέκνοισιν, κ.τ.λ.] 'Greedily yearning to make their jaws play swiftly about the babes,' i.e. in the act of licking over the victim before en-

ἀμφελίξασθαι μεμαῶτες· ὁ δ' ὀρθὸν μὲν ἄντεινεν
κάρα, πειρᾶτο δὲ πρῶτον μάχας, 65

Ἀντ. γ'.

δισσαῖσι δοιοὺς αὐχένων
45 μάρψαις ἀφύκτοις χερσὶν ἑαῖς ὄφιας·
ἀγχομένοις δὲ χρόνος
ψυχὰς ἀπέπνευσεν μελέων ἀφάτων. 70
ἐκ δ' ἄρ' ἄτλατον βέλος
πλᾶξε γυναῖκας, ὅσαι τύχον Ἀλκμήνας ἀρήγοισαι λέχει·
50 καὶ γὰρ αὐτά, ποσσὶν ἄπεπλος ὀρούσαισ' ἀπὸ
στρωμνᾶς, ὅμως ἄμυνεν ὕβριν κνωδάλων. 75

gorging it. Cf. Hes. *Scut. Herc.* 235 and Prof. Paley's note. I do not think ἑλίσσεσθαι, could mean to 'enfold' with jaws. The middle ἀμφελ- may be causal, but cf. Soph. *Aiax*, 369 (commented on in note on Nem. VI. 15). Here γνάθους supports ὠκείας as there πόδα supports ἄψορρον.

43. ὀρθόν.] Proleptic, cf. Pyth. III. 53, 96, Eur. *Hipp.* 1203, ὀρθὸν δὲ κρᾶτ' ἔστησαν οὗς τ' ἐς οὐρανὸν | ἵπποι. Prof. Paley observes that this action is miraculous in a new-born infant.

44. δισσαῖσι δοιούς.] Cf. Nem. VIII. 48, δὶς δὴ δυοῖν.

αὐχένων.] For gen. cf. Madv. § 57*a*. Rem.

46. A bold phrase both in construction and sense. 'As he kept throttling them, the time made them breathe forth the life from their dread frames.' The causal use of ἀποπνέω is strange and the word is not the most appropriate to death by strangulation. Of course ἀγχόμενοι ... χρόνῳ ... ἀπέπνευσαν have been proposed. It is quite possible that there is some corruption, but it is impossible to establish a correction. For ψυχ. ἀποπν. cf. Simonides Frag. 52 [26].

48. βέλος.] 'A pang.' Cf. *Il.* XI. 269, ὡς δ' ὅταν ὠδίνουσαν ἔχῃ βέλος ὀξὺ γυναῖκα. There is a slight preponderance of MS. authority in favour of δέος, which *Par. A.* has as a correction, but it is hard to see how βέλος could have replaced the much easier δέος (which on the other hand would inevitably appear as an early marginal gloss), unless as a badly corrected transfer from the line above, -ν μελ- becoming -ν βέλ-. (For confusion of μ and β cf. Ol. IX. 8.) That δέος is an interpolation from the margin is decidedly the simplest hypothesis.

49. Theokritos makes Hêrakles nine months old. Plautus agrees with Pindar as to the age. On a coin of Thebes (see Plate facing Title) the child does not seem to represent a new-born babe. Professor Paley cites a fresco-painting of this subject from Herculaneum, *Racc. di Ercolano*, Pl. 11.

50. 'Why, even she herself sprang from bed to her feet and unrobed as she was thought to repel the attack of the monsters.' Mommsen regards ποσσὶν as a *dativus termini*. Cf. Ol. XIII. 72, ἀνὰ δ' ἔπαλτ' ὀρθῷ ποδί; but they may be instrumental datives, though

Ἐπ. γ'.

ταχὺ δὲ Καδμείων ἀγοὶ χαλκέοις σὺν ὅπλοις ἔδραμον ἀθρόοι,
ἐν χερὶ δ' Ἀμφιτρύων κολεοῦ γυμνὸν τινάσσων φάσγανον 80
ἵκετ', ὀξείαις ἀνίαισι τυπείς. τὸ γὰρ οἰκεῖον πιέζει πάνθ' ὁμῶς·
εὐθὺς δ' ἀπήμων κραδία κᾶδος ἀμφ' ἀλλότριον.

Στρ. δ'.

55 ἔστα δὲ θάμβει δυσφόρῳ 85
τερπνῷ τε μιχθείς. εἶδε γὰρ ἐκνόμιον

rendered 'to her (his) feet.' For certain *dat. term.* cf. Pyth. XII. 31.

ἄπεπλος.] With nothing on except an under garment, χιτωνίσκος, i. q. μονοχίτων, Philostratos, Eur. *Hec.* 933, λέχη δὲ φίλια μονόπεπλος λιποῦσα Δωρὶς ὡς κόρα. Greek women seem not to have had special night gear.

ἄμυνεν.] A good case of the imperfect of intended or attempted action. Bergk recklessly alters ποσσὶν to παισίν.

ὕβριν.] Either = 'the attack,' cf. Pyth. I. 72; or else ὕ. κ. = 'savage monsters.' Cf. ὑβρισταὶ ταῦροι, Eur. *Bacch.* 743.

κνωδάλων.] Fick refers κνώδαλον and κνώδαξ 'pivot' to the root SKAND, whence Skt. khâd, 'bite' (he should hesitate to separate κιναδεύς, κίναδος from κίδαφος, σκίνδαφος which he rightly gives under the root SKAD 'hide,' 'cover'), Lat. cena, Sabin. scesna-, 'supper,' Lith. kándu, 'to bite.'

51. So best MSS. The Triclinian MSS. and the Aldine and Roman editions give σὺν ὅπλ. ἀθρ. ἔδρ.; Editors ἀθρ. σὺν ὅπλ. ἔδρ. or ἔδρ. σὺν ὅπλ. ἀθρ. For the lengthening of -ον before a vowel cf. Pyth. III. 6, IX. 114, χορὸν ἐν.

ὅπλοις.] Don. renders 'shields' from Hes. *Scut. Herc.* 13, φερεσσακέας Καδμείους; but it is more natural to suppose that they caught up any *weapons*.

52. φάσγανον.] Omitted in the best MSS. The Triclinian MSS. read ξίφος ἐκτινάσσων against the metre.

53. ὀξείαις ἀνίαισι τυπείς.] 'Smitten with keen throes of anguish.' The phrase τυπεὶς was very likely chosen in reference to βέλος above. *Il.* XIX. 125, τὸν δ' ἄχος ὀξὺ κατὰ φρένα τύψε βαθεῖαν, *Od.* X. 247, κῆρ ἄχεϊ μεγάλῳ βεβολημένος.

τὸ γάρ, κ.τ.λ.] Pausanias, X. 22. 5, cites this sentiment with approval. Cf. 'The heart knoweth its own bitterness, and a stranger doth not intermeddle with its joy.'

54. ἀμφί.] Cf. O. and P. p. xxxvii.

55. θάμβει, κ.τ.λ.] 'With mingled feelings of painful and glad wonderment.' Thus Prof. Paley rightly explains μιχθείς. Others simply render it 'affected by,' comparing Soph. *Ant.* 1311, δειλαίᾳ δὲ συγκέκραμαι δύᾳ, *Aiax*, 895, οἴκτῳ τῷδε συγκεκραμένην.

56. ἐκνόμιον.] Not used, it seems, in the same sense as ἔκνομος 'unlawful,' 'inordinate' as correlative of ἔννομος (cf. the adv. Aristoph. *Plut.* 981, 992); but always 'extraordinary.'

λῆμά τε καὶ δύναμιν
υἱοῦ· παλίγγλωσσον δέ οἱ ἀθάνατοι
ἀγγέλων ῥῆσιν θέσαν.
γείτονα δ' ἐκκάλεσεν Διὸς ὑψίστου προφάταν ἔξοχον, 90
ὀρθόμαντιν Τειρεσίαν· ὁ δὲ οἱ φράζε καὶ παντὶ στρατῷ, ποίαις ὁμιλήσει τύχαις,

Ἀντ' δ'.

ὅσσους μὲν ἐν χέρσῳ κτανών, 95
ὅσσους δὲ πόντῳ θῆρας ἀϊδροδίκας·
καί τινα σὺν πλαγίῳ
ἀνδρῶν κόρῳ στείχοντα τὸν ἐχθρότατον

58. παλίγγλωσσον.] Apparently a word coined by Pindar = 'gainsaid,' i.e. by the fact.

οἱ.] *Dativus commodi*, not after ῥῆσιν (as Mr Myers translates) and not the article, as the digamma of the personal pronoun is needed for the scansion.

ἀθάνατοι.] i.e. Zeus, by transmitting superhuman qualities to his son. Cf. Theokr. XXIV. 83, 84, γαμβρὸς δ' ἀθανάτων (Ἥρας) κεκλήσεται, οἱ τάδ' ἐπῶρσαν | κνώδαλα φωλεύοντα βρέφος διαδηλήσασθαι.

60. γείτονα.] According to Pausanias, IX. 11, Amphitryôn lived by the Gate of Elektra, in the neighbourhood of which was the οἰωνοσκοπεῖον of Teiresias (Paus. IX. 16).

Διὸς ὑψίστου.] A special title of Zeus at Thebes (Paus. IX. 8. 3) amongst other places.

62. κτανών.] The participle of the gnômic aorist referring to sundry points of the time covered by the principal verb. Thus ὅσσους κτ. = καὶ πολλοὺς κτενεῖ. Cf. Nem. VII. 3.

63. ἀϊδροδίκας.] For justice and the reverse in beasts cf. Archilochos, Frag. 88 [6], Ὦ Ζεῦ, πάτερ Ζεῦ, σὸν μὲν οὐρανοῦ κράτος, | σὺ δ' ἔργ' ἐπ' ἀνθρώπων ὁρᾷς | λεωργὰ καὶ θεμιστά, σοὶ δὲ θηρίων | ὕβρις τε καὶ δίκη μέλει. For this phrase cf. *Od.* IX. 215.

64. τινα.] 'Many' (cf. Pyth. II. 51, [θεὸς] ὑψιφρόνων τιν' ἔκαμψε βροτῶν), such as Busiris and Antaeos.

For the junction of the definite article with the definite pronoun cf. Soph. *Oed. Col.* 288, ὅταν δ' ὁ κύριος | παρῇ τις, *Oed. Rex*, 107, τοὺς αὐτοέντας χειρὶ τιμωρεῖν τινάς. So Böckh, Don. Bergk reading *v.* 66 μόρῳ for MS. μόρον. Similarly Dissen, only changing τὸν to ποτ', and Kayser, only changing τὸν ἐχθ. to πανεχθροτάτῳ. Hermann reads *v.* 66 φᾶσέν ἵν (acc.)...μόρῳ and above τῷ ἐχθροτάτῳ, making τινα the subject meaning Nessos. Keeping μόρον Mommsen would change δώσειν to γεύσειν, Ahrens to παύσειν. Rauchenstein, Hermann and Bergk propose τινι...στείχοντι τὸν ἐχθ. Bergk also suggests καί τινα σὺν πλαγίῳ (adverbially) | ἀνδρῶν πόρον στ....μόρῳ after Hartung's καί τινα σὺν πλαγίῳ | ἀνδρῶν νόῳ στείχονθ' ὁδὸν ἐχθροτάταν | φᾶσέ νιν δώσειν μόρῳ.

σὺν πλαγ. κόρ. στείχ.] Cf. *supra*, *v.* 25.

φᾶσέ νιν δώσειν μόρῳ.
καὶ γὰρ ὅταν θεοὶ ἐν πεδίῳ Φλέγρας Γιγάντεσσιν
μάχαν 100
ἀντιάζωσιν, βελέων ὑπὸ ῥιπαῖσι κείνου φαιδίμαν
γαίᾳ πεφύρσεσθαι κόμαν

Ἐπ. δ'.

ἔνεπεν· αὐτὸν μὰν ἐν εἰράνᾳ τὸν ἅπαντα χρόνον ἐν
σχερῷ 105
ἀσυχίαν καμάτων μεγάλων ποινὰν λαχόντ' ἐξαίρετον,
ὀλβίοις ἐν δώμασι δεξάμενον θαλερὰν Ἥβαν ἄκοιτιν,
καὶ γάμον 110
δαίσαντα πὰρ Διὶ Κρονίδᾳ, σεμνὸν αἰνήσειν *λέχος*.

67. Φλέγρας.] Hiero and no doubt Chromios had defeated the Carthaginians off Phlegra near Cumae in the year before this victory at Nemea. The Phlegra where the gods fought the Giants was in Thrace. Cf. Nem. IV. 27 *note*.

68. ἀντιάζωσιν.] For the pres. cf. Goodwin, § 74. I. p. 162.

For the acc. μάχαν Dissen cites Soph. *Trach.* 159, πολλοὺς ἀγῶνας ἐξιών.

πεφύρσεσθαι.] Note the paulo-post. fut., 'they (the giants) will soon find their hair befouled.'

69. χρόνον.] For the lengthening cf. *v.* 51, *supra*.

ἐν σχερῷ.] No MS. gives ἐν, but σχερῷ (-ῶ). The phrase however occurs Nem. XI. 39, Isth. V. [VI.] 22. Perhaps the Hêsychian ἰσχερῷ = ἑξῆς, should be read and ἐπισχερώ divided ἐπ-ἰσχερώ, as Hêsychios betrays no knowledge of this adverbial use of σχερός.

70. ποινάν.] 'Recompense.' Cf. Pyth. I. 59, κελαδῆσαι π. τεθρίππων, Pyth. II. 17, χάρις φίλων ποίνιμος ἀντὶ ἔργων ὀπιζομένα.

71. γάμον | δαίσαντα.] Cf. *Il.* XIX. 299, δαίσειν δὲ γάμον μετὰ Μυρμιδόνεσσιν, *Od.* IV. 3, τὸν δ' εὗρον δαίνυντα γάμον πολλοῖσιν ἕτῃσιν | υἱέος ἠδὲ θυγατρὸς ἀμύμονος ᾧ ἑνὶ οἴκῳ.

72. Διί.] So MSS. always, though the word is a long monosyllable.

λέχος.] MSS. give γάμον and δόμον. The former is imported from the line above, the latter is an attempt at correction, as is also the νόμον, νομὸν of the Schol. It is hard to believe that Pindar would terminate the two last lines of an ode with -μον. I therefore regard the last word as entirely lost, and suggest λέχος as giving better sense than Bergk's βίον, θρόνον or τεθμόν, Böckh's δόμον, Heyne's ἕδος or Mommsen's νόμον. Observe that the example of rest after labour at the end of the ode is foreshadowed by the opening phrases ἄμπνευμα... δέμνιον.

NEMEA II.

ON THE VICTORY OF TIMODEMOS OF ATHENS IN THE PANKRATION.

INTRODUCTION.

TIMODEMOS, son of Timonoös, of the deme of Acharnae, but of the Timodêmidae, a clan of Salamis, where he was born or brought up (*vv.* 13—15), won this victory probably about Ol. 75, B.C. 480—477. The ode was apparently sung at Athens (*v.* 24). It is a processional (monostrophic) ode. The word ἐξάρχετε in the last line is thought to indicate that it was introductory to a longer ἐγκώμιον.

It is impossible to draw any sound inference about the place of composition. Böckh fancies that it was composed at Nemea after the battle of Plataea with Fragment 53 [45]. Perhaps the opening allusion to the Homêridae was due to Salamis being one of the aspirants to the honour of being Homer's birthplace.

The rhythm like that of Nem. IV. is Lydian with Aeolian measures.

ANALYSIS.

vv.

1—5. As the Homêridae begin by invoking Zeus, so Timodêmos begins his career of victory in Zeus' grove at Nemea.

6—10. He ought still, since his Fate has led him straight along the path his fathers trod and caused him to do honour to Athens (by winning at Nemea), to win often at the Isthmus and Delphi.

10—12. When the Pleiades are seen, Oriôn is to be expected.

13—15. Salamis can rear fighting men such as the Trojan warrior Aias and the pankratiast Timodêmos.
16, 17. The Acharnians were famous of old.
17—24. Enumeration of victories of the Timodêmidae in the Pythian, Isthmian, Nemean and the (Athenian) Olympian games.
24, 25. The citizens are bidden to celebrate Timodêmos' return as victor from Nemea.

Στρ. α'.

Ὅθεν περ καὶ Ὁμηρίδαι
ῥαπτῶν ἐπέων τὰ πόλλ' ἀοιδοὶ
ἄρχονται, Διὸς ἐκ προοιμίου· καὶ ὅδ' ἀνὴρ
καταβολὰν ἱερῶν ἀγώνων νικαφορίας δέδεκται πρώταν
Νεμεαίου 5
5 ἐν πολυϋμνήτῳ Διὸς ἄλσει.

Στρ. β'.

ὀφείλει δ' ἔτι, πατρίαν

1. Ὁμηρίδαι.] For this clan or school of rhapsôdists from Chios cf. L. and S., Smith's Classical Dict. under *Homerus*. The Schol. on this line tells us that Kynaethos of Chios introduced many verses into the Homeric poems and founded a distinguished school of rhapsôdists.

2. ῥαπτῶν.] 'Continuous,' hence 'epic.' I do not feel sure that ῥαψωδοὶ did not derive their name from the tags with which they introduced and dismissed the episodes which they recited. The opening to which Pindar refers is probably preserved by Theokritos, XVII. 1. ἐκ Διὸς ἀρχώμεσθα, and by Arâtos, *Phaen.* 1. Cf. Virg. *Ecl.* III. 60, *A Iove principium.* It is as old as Alkman, cf. Frag. 2 [31], ἐγώνγα δ' ἀείσομαι | ἐκ Διὸς ἀρχομένα. To support Philochoros' derivation from ῥάπτειν and ᾠδήν a Schol. quotes from Hêsiod ἐν Δήλῳ τότε πρῶτον ἐγὼ καὶ Ὅμηρος ἀοιδοὶ | μέλπομεν, ἐν νεαροῖς ὕμνοις ῥάψαντες ἀοιδήν, | Φοῖβον Ἀπόλλωνα χρυσάορα ὃν τέκε Λητώ.

3. Διὸς ἐκ. πρ.] Cf. Nem. v. 25. 'With an exordium about Zeus.'

καί.] 'So.' Cf. Ol. VII. 7.

4. καταβολάν.] Cf. Kallim., quoted by Schol., Ἀρσινόης, ὦ ξεῖνε, γάμον καταβάλλομ' ἀείδειν. For the metaphor from laying a foundation cf. note on Nem. I. 8.

δέδεκται.] 'Hath won.' Cf. Ol. II. 49, VI. 27, Pyth. I. 80, 100.

5. ἄλσει.] See Pausan. II. 15. 2. The grove was of cypresses.

6. ὀφείλει.] Impersonal, but there is a *v. l.* ὀφείλει δέ τι.

εἴπερ καθ' ὁδόν νιν εὐθυπομπὸς
αἰὼν ταῖς μεγάλαις δέδωκε κόσμον Ἀθάναις,
θαμὰ μὲν Ἰσθμιάδων δρέπεσθαι κάλλιστον ἄωτον, ἐν
Πυθίοισί τε νικᾶν
Τιμονόου παῖδ'. ἔστι δ' ἐοικὸς

Στρ. γ'.

ὀρειᾶν γε Πελειάδων
μὴ τηλόθεν Ὠαρίωνα νεῖσθαι.
καὶ μὰν ἁ Σαλαμίς γε θρέψαι φῶτα μαχατὰν
δυνατός. ἐν Τροΐᾳ μὲν Ἕκτωρ Αἴαντος ἄκουσεν· ὦ
Τιμόδημε, σὲ δ' ἀλκὰ
παγκρατίου τλάθυμος ἀέξει.

Στρ. δ'.

Ἀχάρναι δὲ παλαίφατον
εὐάνορες· ὅσσα δ' ἀμφ' ἀέθλοις,
Τιμοδημίδαι ἐξοχώτατοι προλέγονται.
παρὰ μὲν ὑψιμέδοντι Παρνασῷ τέσσαρας ἐξ ἀέθλων
νίκας ἐκόμιξαν.

7. For metaphor cf. Pyth. x. 12. Note that νιν is acc. after εὐθύπομπος as well as after δέδωκε.

8. αἰών.] 'Fate.' Cf. Isth. III. 18. Observe that κόσμον Ἀθάναις glances at the meaning of Τιμόδημος Τιμονόου παῖς. Cf. Nem. III. 83.

9. δρέπεσθαι.] Cf. Ol. I. 13.

ἄωτον.] Cf. Ol. II. 7, v. 1.

τε.] For μὲν—τε cf. Ol. IV. 15.

10. δ'.] 'For.' Timodêmos' antecedents make the anticipation of his future victories as reasonable as the expectation of seeing Oriôn when the Pleiades are in sight. Cf. Paley's note Hes. *W. and D.*, 619. Catullus, LXVI. 94, uses the form Oarion. The Ὠ probably represents ϝ or ϝαϝ, cf. Ὤανις, Ol. V. 11.

11. ὀρειᾶν.] So called because daughters of Atlas. So Simonides quoted by a Schol., Μαιάδος οὐρείας ἑλικοβλεφάρου, of Maia, one of the daughters. Cf. Frag. 52 [53].

13. καὶ μάν.] Introduces a second reason for anticipating that Timodêmos would win further victories.

14. ἄκουσεν.] 'Felt the might of.' The Schol. cites πληγῆς ἀΐοντες, *Il.* XI. 532. Cf. Ol. III. 24, ὑπακουέμεν αὐγαῖς ἀελίου, 'to be at the mercy of' [Prof. Colvin]. For the opposition of Aias to Hektor cf. *Il.* XIV. 402, XV. end, XVI. 114, 358.

σὲ δ', κ.τ.λ.] 'While thee, Timodêmos, doth power of endurance in the pankration exalt.'

16. παλαίφατον.] So MSS. Cf. Pyth. XI. 30. Böckh, -φατοι.

17. ὅσσα δ' ἀμφ' ἀέθλοις.] 'In all that concerns gains.' Cf. Nem. XI. 43, τὸ δ' ἐκ Διός. For ἀμφὶ cf. Nem. VI. 14, VIII. 42, Pyth. V. 111.

18. προλέγονται.] 'Are named before all others.' Comp. Isth. III. 25 [Don.].

20 ἀλλὰ Κορινθίων ὑπὸ φωτῶν

Στρ. ε'.

ἐν ἐσλοῦ Πέλοπος πτυχαῖς
ὀκτὼ στεφάνοις ἔμιχθεν ἤδη·
ἑπτὰ δ' ἐν Νεμέᾳ· τὰ δ' οἴκοι μάσσον' ἀριθμοῦ 35
Διὸς ἀγῶνι. τόν, ὦ πολῖται, κωμάξατε Τιμοδήμῳ σὺν
εὐκλέϊ νόστῳ·
25 ἁδυμελεῖ δ' ἐξάρχετε φωνᾷ. 40

20. ἀλλά.] For μὲν...ἀλλὰ cf. Ol. IX. 5.

21. I. e. at the Isthmian games. Cf. Isth. III. 11, ἐν βάσσαισιν Ἰσθμοῦ, *ib.* VII. 63, Ἴσθμιον ἄν νάπος; but Ol. III. 23, ἐν βάσσαις Κρονίου Πέλοπος, means at Olympia. He is regarded as the hero Epônymos of the Peloponnese. For πτυχαῖς cf. the use of πολύπτυχος.

22. ἔμιχθεν.] Cf. Ol. I. 22.

23. ἀριθμοῦ.] 'Too many to number' (lit. for numbering). Cf. Ol. II. 98, ἐπεὶ ψάμμος ἀριθμὸν περιπέφευγεν, XIII. 113.

24. Διὸς ἀγῶνι.] The Athenian Olympia, celebrated in the Spring, between the great Dionysia and the Bendideia. There was perhaps some special reason why the Timodêmidae do not appear in connection with the Olympian games.

Note the emphatic position, and cf. *v.* 10, Τιμονόου παῖδ', *v.* 14, δυνατός, *v.* 17, εὐάνορες.

τόν...κωμάξατε Τιμ.] 'Him do ye celebrate in epinikian song in honour of Tim.' Cf. for dative Pyth. IX. 89, Isth. VI. 20, 21.

NEMEA III.

ON THE VICTORY OF ARISTOKLEIDAS OF AEGINA IN THE PANKRATION.

INTRODUCTION.

ARISTOKLEIDAS, son of Aristophanes, was probably himself a member of a college of theôri or state ambassadors to Delphi (*v.* 70). He won this victory many years before the composition of the ode, as he seems to have been well advanced in age (*vv.* 73—76). The poet seems to apologise for his delay (*v.* 80), but not very profoundly, so that we need not suppose an interval of more than a year or two, if any, between the dates of the promise and the ode. From *vv.* 4, 5, it seems that the chorus was taught at Thebes. The ode was performed in the hall or temple of the college of theôri. The date is evidently prior to the Athenian conquest of Aegina Ol. 80. 3, B.C. 458. Leop. Schmidt fancifully connects the ode with Pyth. III. and assigns it to the same date. It was sung by a chorus of youths (*v.* 5).

The Rhythm is Aeolian, or Lydian with Aeolian measures (*v.* 79).

ANALYSIS.

vv.

1—5. The muse is entreated to go to Aegina on the anniversary of a Nemean victory, where a chorus awaits her.

6—8. An ode is the highest object of a victor's ambition.

9—14. The muse is entreated to inspire the poet to begin the hymn with Zeus of Nemea and to praise the country of the Myrmidons.

14—18. Whom the victorious endurance of Aristokleidas in the pankration at Nemea does not discredit.
19—20. Aristophanes' son, having done justice to his fine form, has attained to the highest achievements.
20—26. One cannot well pass the pillars which Hêrakles set up at the limit of his Western explorations.
26, 27. The poet is digressing.
28. His theme is the race of Aeakos.
29. It is the height of justice to praise the worthy.
30. But it is not good to yearn for distinctions for which one's inborn nature has not fitted one.
31. The victor need not do so, as he inherits worth.
31. The legend of Pêleus is appropriate to him.
32—39. Exploits of Pêleus.
40—42. Innate worth is best. Acquired capacities are fruitless.
43—64. The above doctrine is illustrated by Achilles' childhood, by the aged Cheiron and by the manhood of Achilles.
65, 66. Invocation of Zeus.
67—70. This beseems Aristokleidas who has brought glory to Aegina and the college of Pythian theôri.
70—74. Trial proves a man's excellence in all stages of life.
74, 75. Four divisions of life bring four several virtues.
76. The victor partakes of all four.
76—80. Dedication of the ode.
80—81. As the eagle swoops from afar upon its prey, so the poet can seize upon the theme of a long past victory.
82. But the flight of chattering crows has a lower range.
83, 84. By favour of Kleiô the victor has won glory from Nemea, Epidauros and Megara.

Στρ. α'.

Ὦ πότνια Μοῖσα, μᾶτερ ἁμετέρα, λίσσομαι,
τὰν πολυξέναν ἐν ἱερομηνίᾳ Νεμεάδι

1. Μᾶτερ.] Apollo and the Muses were in a metaphysical sense parents of poets. Asklêpiades in his Τραγῳδούμενα is said to have made Orpheus the son of Apollo and Kalliopê.

2. τὰν πολυξέναν.] For the fame of the Aeginêtans for fair dealing with strangers cf. Ol. VIII. 21, Nem. IV. 12, V. 8. For the fem. form of the compound adjective cf. Nem. V. 9, ναυσικλύταν, Nem. VII. 83, ἁμέρᾳ.

ἵκεο Δωρίδα νᾶσον Αἴγιναν· ὕδατι γὰρ 5
μένοντ' ἐπ' Ἀσωπίῳ μελιγαρύων τέκτονες
5 κώμων νεανίαι, σέθεν ὄπα μαιόμενοι.
διψῇ δὲ πρᾶγος ἄλλο μὲν ἄλλου, 10
ἀεθλονικία δὲ μάλιστ' ἀοιδὰν φιλεῖ,
στεφάνων ἀρετᾶν τε δεξιωτάταν ὀπαδόν·

Ἀντ. α'.

τᾶς ἀφθονίαν ὄπαζε μήτιος ἁμᾶς ἄπο· 15
10 ἄρχε δ', οὐρανοῦ πολυνεφέλα κρέοντι θύγατερ,

ἱερομηνίᾳ.] A holy day was so called because the period of its return was calculated by the moon. For special mention of the full moon of the Olympian festival cf. Ol. III. 19, 20, X. 73. The Nemean Festival was probably not on the new moon, see note on Nem. IV. 35, νεομηνίᾳ.

4. Ἀσωπίῳ.] Two streams called Asôpos are recorded, and it is possible that in Aegina there was a third, named after the mythical father of the eponymous nymphs Thêbê, Aegina and Nemea. We cannot however be sure that the poet wishes to represent himself as present in Aegina, as τάνδε νᾶσον (*v.*68) is not conclusive on the point. Cf. Ol. VIII. 25, Pyth. IX. 91. It seems best, in spite of Böckh, Dissen, &c., to explain that the chorus is awaiting the moment of inspiration at Thebes.

τέκτονες κώμων.] Here the chorus; elsewhere poets. Cf. Pyth. III. 113. 'Divers conditions bring divers yearnings. That of a victor in games, &c.'

6. πρᾶγος.] According to analogy and usage this word is rather equivalent to πρᾶξις than to πράγμα.

8. στεφάνων ἀρετᾶν τε.] A hendiadys = 'of crowns for highest merit.'

ὀπαδόν.] Here a substantive as in Frag. 72 [63].

9. 'No grudging measure thereof do thou elicit from my store of skill.' It is not easy to render the play on ὀπαδὸν in ὄπαζε in English. The verb should literally be rendered 'do thou bid *attend*,' as in *Il.* XXIV. 461, Nem. IX. 30.

10. ἄρχε.] Cf. Alkman, Frag. 1, Μῶσ' ἄγε, Μῶσα λίγεια πολυμμελὲς ἀενάοιδε μέλος νεοχμὸν ἄρχε παρσένοις ἀείδεν.

οὐρανοῦ.] MSS. give οὐραν-ῷ-ῶ-ώα, but all give πολυνεφέλα. According to a Schol. Aristarchos and Ammônios took Uranos to be given as the father of the Muse, reading either three datives or three genitives, but it is presumable that Pindar began with Zeus and followed Hêsiod. On this point Diodorus Siculus (IV. 7) gives satisfactory negative evidence. Hermann takes οὐρανῷ as object to κρέοντι. Bergk alters needlessly to Οὐρανοῖ a hypothetical form for Οὐρανία. It is better to take κρέοντι as a *dat. commodi* than as a possessive dative with θύγατερ (so one Schol.) which in such a position has the full effect of 'thou, his daughter.' Bergk objects that it cannot *Sic nude dici* and that ἄρχε ὕμνον Διί is not appropriate to the context. Surely it is appropriate to any Nemean (or Olympian) ode, even if nothing special be said about Zeus. Moreover cf. *vv.* 65, 66.

δόκιμον ὕμνον· ἐγὼ δὲ κείνων τέ νιν ὀάροις
λύρᾳ τε κοινάσομαι. χαρίεντα δ' ἕξει πόνον 20
χώρας ἄγαλμα, Μυρμιδόνες ἵνα πρότεροι
ᾤκησαν, ὧν παλαίφατον ἀγορὰν
15 οὐκ ἐλεγχέεσσιν Ἀριστοκλείδας τεὰν 25
ἐμίανε κατ' αἶσαν ἐν περισθενεῖ μαλαχθεὶς

Ἐπ. α'.

παγκρατίου στόλῳ· καματωδέων δὲ πλαγᾶν
ἄκος ὑγιηρὸν ἐν βαθυπεδίῳ Νεμέᾳ τὸ καλλίνικον
φέρει. 30

11. νιν.] I.e. ὕμνον.

ὀάροις.] 'Choral Voices.' For the form cf. Pyth. I. 98, κοινωνίαν μαλθακὰν παίδων ὀάροισι.

12. κοινάσομαι.] MSS. κοινώσομαι. The Schol. explains κοινῶς ᾄσομαι, whence Bergk reads κοίν' ἀείσομαι; but probably the Scholiast had the false reading κοινωσάσομαι produced by the incorporation into the text of a correction. Pyth. IV. 115 supports our text.

ἕξει.] Dissen takes Zeus to be the subject, Don. ἄγαλμα, rendering 'It will be a pleasing toil to honour the land, where &c.,' which he supports by Nem. VIII. 16, Νεμεαῖον ἄγαλμα πατρός, but there, as here, ἄγαλμα is concrete, 'an honour,' 'an adornment.' Here it might be said that ὕμνος is the subject, χώρας ἄγαλμα being in apposition, and ἕξει = 'will involve.' Cf. Soph. *El.* 351, οὐ ταῦτα πρὸς κακοῖσι δειλίαν ἔχει; Is it not simpler to read ἕξεαι, as the causal middle, 'thou muse shalt set us grateful toil, an honour to the land' (χώρας ἄγαλμα being accusative in apposition with the notion of the clause. Cf. Ol. II. 4, Aesch. *Ag.* 225)? For undetected instances of causal middle cf. note on φάσομαι, Nem. IX. 43, as to κωμάζομαι, and perhaps ἀμείψεται, Aesch. *Choëph.* 965 (P.) = 'will cause to change.' Cf. *infra* v. 27, Nem. VI. 26.

13. The Myrmidons were supposed to have migrated with Pêleus from Aegina to Phthiôtis.

14. ὧν παλαίφατον ἀγοράν.] 'The ancient fame of whose meeting (for games).' Don. says that ἀγορὰ means *meeting-place* here as in *Od.* VIII. 109, 156; but in the latter verse, νῦν δὲ μεθ' ὑμετέρῃ ἀγορῇ... | ἦμαι, it is better to render 'assembly,' 'meeting.'

15. τεὰν κατ' αἶσαν.] For the usual rendering 'by thy favour,' *tuo beneficio*, which strains the interpretation both of κατὰ and of αἶσαν, Ol. IX. 28 is quoted, but see my note and that on Pyth. VIII. 68. I prefer 'in reference to thy standard, Kleiô.' Διὸς αἶσᾳ, Ol. IX. 42, is 'by Zeus' assignment.'

16. μαλαχθείς.] 'By yielding,' 'by proving soft,' the participle signifying, as Don. says, the *cause*.

17. καματωδέων.] For sentiment cf. Nem. VIII. 49, 50, Isth. VII. 1—3.

18. βαθυπεδίῳ.] So best MSS. Moschopulos from one or two MSS. read ἐν γε βαθυπέδῳ. The lemma, which ought to be in L. and S., is from πεδίον not πέδον. βαθύπεδος would be, as Prof. Paley renders, 'deep-soiled,' not 'with low-lying plain.'

φέρει.] 'He won at Nemea and wears, &c.' (cf. Nem. V. 54), ἄκος

εἰ δ' ἐὼν καλὸς ἔρδων τ' ἐοικότα μορφᾷ
ἀνορέαις ὑπερτάταις ἐπέβα παῖς Ἀριστοφάνεος, οὐκέτι πρόσω
ἀβάταν ἅλα κιόνων ὑπὲρ Ἡρακλέος περᾶν εὐμαρές,

Στρ. β'.

ἥρως θεὸς ἃς ἔθηκε ναυτιλίας ἐσχάτας
μάρτυρας κλυτάς· δάμασε δὲ θῆρας ἐν πελάγεσιν
ὑπερόχος, διά τ' ἐξερεύνασε τεναγέων
ῥοάς, ὁπᾷ πόμπιμον κατέβαινε νόστου τέλος,
καὶ γᾶν φράδασσε. θυμέ, τίνα πρὸς ἀλλοδαπὰν
ἄκραν ἐμὸν πλόον παραμείβεαι;
Αἰακῷ σε φαμὶ γένει τε Μοῖσαν φέρειν.
ἕπεται δὲ λόγῳ δίκας ἄωτος, ἐσλὸς αἰνεῖν·

Ἀντ. β'.

οὐδ' ἀλλοτρίων ἔρωτες ἀνδρὶ φέρειν κρέσσονες.

being an extension of the predicate. Cf. Isth. vi. 21. It is scarcely a historic present, which is rare in Pindar, but cf. Ol. ii. 23, Pyth. iv. 163.

19. For sentiment cf. Ol. viii. 19, ix. 94, ὡραῖος ἐὼν καὶ καλὸς κάλλιστά τε ῥέξαις, Isth. vi. 22.

21. Cf. Ol. iii. 43.

22. ἥρως θεός.] 'Hero and God.' Cf. Pausanias ii. 10. 1.

24. ὑπερόχος.] Dor. acc. plur. Cf. infr. *v.* 29, Ol. i. 53. The conquest of sea-monsters by Hêrakles is probably a mythical dress given to the suppression of pirates by Hellênic mariners. MSS. give ὑπέροχος, ἰδίᾳ τ' ἐρευν-. A Schol. gives a *v. l.* διά τ' ἐρ. Böckh inserts ἐξ-, Hermann αὖτ'.

τεναγέων ῥοάς.] 'Channels of the shallow straits.' Pliny (*Nat. Hist.* iii. 1) says of the Straits of Gibraltar, *frequentes taeniae candicantis vadi carinas tentant.* Curtius rejects the connection with τέγγω, which is given by a Schol., and would look rather to *stagnum.*

25. πόμπιμον νόστου.] To be taken together as by Prof. Paley; 'Where he came to land at the bourne which sped him on his homeward way,' i. e. the reaching of which enabled him to start back speedily. For the genitive cf. Aesch. *Choëph.* 84, τῆσδε προστροπῆς πομποί.

26. γᾶν φράδασσε.] 'Made the land known,' i.e. explored the shores as he had the straits. Prof. Paley renders 'defined the limits of the earth,' Schol. [φραδιτὴν] ἐποιήσε καὶ δήλην.

27. παραμείβεαι.] See note on *v.* 12 *supra*, ἔξει. MSS. -βῃ.

29. 'The flower of justice concurs with the maxim, "praise the noble."' For ἄωτος cf. Ol. i. 15, ii. 7, Nem. ii. 9; for the infinitive cf. Pyth. i. 68, ii. 24, Nem. ix. 6 (where there is the same sentiment).

30. For infinitive cf. Ol. vii. 25. The poet states in a negative form that συγγενὴς εὐδοξία (*v.* 40) is best. He is complimenting the victor, not, as Leop. Schmidt thinks, warning him against unwise ambition.

οἴκοθεν μάτευε. ποτίφορον δὲ κόσμον ἔλαβες
γλυκύ τι γαρυέμεν. παλαιαῖσι δ' ἐν ἀρεταῖς 55
γέγαθε Πηλεὺς ἄναξ, ὑπέραλλον αἰχμὰν ταμών·
ὃς καὶ Ἰωλκὸν εἷλε μόνος ἄνευ στρατιᾶς,
35 καὶ ποντίαν Θέτιν κατέμαρψεν 60
ἐγκονητί. Λαομέδοντα δ' εὐρυσθενὴς
Τελαμὼν Ἰόλᾳ παραστάτας ἐὼν ἔπερσεν·

31. οἴκοθεν μάτευε.] 'Search at home' for examples of lofty aspirations.

32. παλαιαῖσι δ' ἐν ἀρεταῖς.] Schol. ἔτι [for ἤδη] πάλαι, φησίν, ὑμνεῖται ὁ Πηλεὺς καὶ ὑμνεῖτο. Don. needlessly alters to παλαιαῖσιν ἐ. ἀ. with the full stop moved on to the end of the line, comparing Ol. XIII. 50, 51, μήτίν τε γαρύων παλαιγόνων πόλεμόν τ' ἐν ἡρωΐαις ἀρεταῖσιν. Render 'For among instances of ancient worth—King Pêleus delights in having cut a matchless spear, &c.' For ἐν = 'in the sphere of' cf. O. and P. p. xxxvii, Nem. I. 34. Mr Postgate takes ἐν π. ἀ. with γέγαθε (a construction which may be defended by Ol. I. 14, ἀγλαΐζεται μουσικᾶς ἐν ἀώτῳ), and for the ἅπαξ λεγ. ὑπέραλλον proposes ὁ πέραλλον for περίαλλον (cf. περάπτων, Pyth. III. 52, περόδοις, Nem. XI. 40). But ὑπέραλλον is supported by Frag. 39 [33], 2, ἀνὴρ ὑπὲρ ἀνδρὸς ἰσχύει. We must admit *some* unique forms.

Dissen's *provectior aetate* for ἐν παλ. ἀρ. is undoubtedly wrong. His reference to δέδορκεν, Nem. IX. 41 (which clearly refers to the past yet is not an ordinary perfect) to explain the tense, does not apply to a present perfect like γέγαθε. Pêleus is represented as still rejoicing in the renown of his spear cutting, sung by rhapsôdists, cf. *Il.* XVI. 140—144 (repeated XIX. 387—391). The Schol. quotes τάμε for πόρε in the line Πηλιάδα μελίην τὴν πατρὶ φίλῳ πόρε Χείρων. This passage partly explains τερπνῶν ἐφέρποισαν χαλεπῶν τε κρίσιν, Frag. 108 [96]. For Pêleus cf. Nem. IV. 54.

34. Pêleus overcame the host of the *mortal* Akastos son of Pelias (according to a Schol. Pherekydes related that he was assisted by Iâsôn and the Dioskuroi) and also the *divine* Thetis.

καί.] A long syllable before Ἰωλκὸν to which Christ prefixes the digamma without warrant. For hiatus cf. Mommsen, *Adnot. Crit.* on Ol. XIII. 34, and O. and P. p. xlii. Isth. VII. 56 we find ἀοιδαὶ ἔλιπον.

μόνος ἄνευ στρατίας.] Dissen cites *Il.* XXII. 39, *Od.* IV. 367, XXI. 364 for the pleonasm. The second instance is perhaps not to the point.

35. κατέμαρψεν.] 'Seized and held,' as in Ol. VI. 14.

36. ἐγκονητί.] From the meaning of ἐγκονέω we gather that the adverb means 'by perseverance' or 'by dint of activity.' Thetis could change her shape like Prôteus. Cf. Nem. IV. 62—65. The Schol. quotes a Frag. of Soph. *Troilus*, ἔγημεν, ὡς ἔγημεν ἀφθόγγους γάμους, | τῇ παντομόρφῳ Θέτιδι συμπλακείς ποτε, and again from the *Achillis Erastae*, τίς γάρ με μόχθος οὐκ ἐπεστάτει; λέων, | δράκων τε, πῦρ, ὕδωρ.

εὐρυσθενής.] 'Of widely known might.' Cf. Nem. V. 4; Ol. XII. 2, where my note is perhaps wrong.

37. Note the omission of any mention of Hêrakles in connection with Telamôn and Iolâos. Cf. Nem. IV. 25.

Ἐπ. β'.

καί ποτε χαλκότοξον Ἀμαζόνων μετ' ἀλκὰν 65
ἕπετό οἱ, οὐδέ μίν ποτε φόβος ἀνδροδάμας ἔπαυσεν
ἀκμὰν φρενῶν.
40 συγγενεῖ δέ τις εὐδοξίᾳ μέγα βρίθει· 70
ὃς δὲ διδάκτ' ἔχει, ψεφηνὸς ἀνὴρ ἄλλοτ' ἄλλα πνέων
οὔ ποτ' ἀτρεκέϊ
κατέβα ποδί, μυριᾶν δ' ἀρετᾶν ἀτελεῖ νόῳ γεύεται.

Στρ. γ'.

ξανθὸς δ' Ἀχιλεὺς τὰ μὲν μένων Φιλύρας ἐν δόμοις, 75
παῖς ἐὼν ἄθυρε μεγάλα ἔργα, χερσὶ θαμινὰ
45 βραχυσίδαρον ἄκοντα πάλλων, ἴσα τ' ἀνέμοις, 80
μάχᾳ λεόντεσσιν ἀγροτέροις ἔπρασσεν φόνον,

38. 'And one while followed he him (Iolâos) in quest of the power of the Amazons with their brazen bows.' For the hypallage see O. and P. p. xxxv.

39. ἀκμάν.] Mr Fanshawe renders 'temper,' comparing στομόω 'to temper,' 'to give edge (στόμα) to.'

40. εὐδοξίᾳ.] Cf. note on *v.* 30 *supra*. We use 'nobility' for the qualities which ennoble. Don. renders 'valour,' comparing Aesch. *Pers.* 28, ψυχῆς εὐτλήμονι δόξῃ, which I take to be 'courageous *resolve* of soul.'

βρίθει.] Cf. Soph. *Aiax*, 130, μήδ' ὄγκον ἄρῃ μηδέν' εἴ τινος πλέον | ἢ χειρὶ βρίθεις ἢ μακροῦ πλούτου βάθει. Cf. Verg. *Aen.* 151, *pietate grauem.*

41. διδάκτ'.] For sentiment cf. Ol. IX. 100, II. 86.

ψεφηνός.] Cf. Nem. VIII. 34, Pyth. XI. 30, ὁ δὲ χαμηλὰ πνέων ἄφαντον βρέμει.

πνέων.] Cf. the quotation in the last note.

ἀτρεκέϊ.] 'Unflinching.'

42. κατέβα.] 'He entered the list.' Cf. Pyth. XI. 49, γυμνὸν ἐπὶ στάδιον καταβάντες. But cf. Nem. IV. 38. The aorist is gnômic.

ἀρετᾶν.] 'Kinds of distinction.' For the vague sense cf. Pyth. I. 41. Generally ἀρεταί means either 'merits,' 'virtues,' or 'victories' or 'noble deeds.'

ἀτελεῖ.] 'Ineffectual.' L. and S. gives 'imperfect,' which is wrong.

43. τὰ μέν.] The answering δὲ would regularly come with the general sense of *v.* 59—63, but the construction alters in the course of the long interval.

44. χερσί.] For the plur. cf. Ol. XIII. 95, τὰ πολλὰ βέλεα καρτύνειν χεροῖν, and for throwing spears with either hand cf. *Il.* XXI. 162.

45. The boy had small weapons.

ἴσα τ'.] So Moschop. for ἴσον τ'.

ἀνέμοις.] MSS. ἀνέμοισιν. Moschop. altered to ἀνέμοισιν | ἐν μάχᾳ λέουσιν.

46. ἔπρασσεν.] L. and S. wrongly compares Aesch. *Prom. V.* 660, πράσσειν φίλα δαίμοσιν, where δαίμοσιν is governed by φίλα, and the phrase means 'What he must do or say for his conduct to be pleasing to the deities.' Render 'he was wont to deal slaughter in fight on savage lions.'

κάπρους τ' ἔναιρε, σώματα δὲ παρὰ Κρονίδαν
Κένταυρον ἀσθμαίνοντα κόμιζεν,
ἑξέτης τὸ πρῶτον, ὅλον δ' ἔπειτ' ἂν χρόνον· 85
50 τὸν ἐθάμβεον Ἄρτεμίς τε καὶ θρασεῖ' Ἀθάνα,

Ἀντ. γ'.

κτείνοντ' ἐλάφους ἄνευ κυνῶν δολίων θ' ἑρκέων·
ποσσὶ γὰρ κράτεσκε. λεγόμενον δὲ τοῦτο προτέρων 90
ἔπος ἔχω· βαθυμῆτα Χείρων τράφε λιθίνῳ
Ἰάσον' ἔνδον τέγει, καὶ ἔπειτεν Ἀσκληπιόν,
55 τὸν φαρμάκων δίδαξε μαλακόχειρα νόμον· 95
νύμφευσε δ' αὖτις ἀγλαόκαρπον
Νηρέος θύγατρα, γόνον τέ οἱ φέρτατον

47. σώματα.] Mommsen accepts the *v. l.* σώματι...ἀσθμαίνοντι from two Scholl.; but Dissen points out that ἄσθμα generally applies to the wounded and dying (cf. Nem. x. 74), and that the position of σώματι would be unsatisfactory. Moreover mention of Achilles' panting seems in bad taste.

49. δ' ἔπειτ' ἄν.] Böckh altered to τ' ἔπειτεν needlessly.

52. λεγόμενον, κ.τ.λ.] 'Oft-told is this story of men of yore which I have to tell.' For λεγ. cf. Pyth. v. 101. Dissen and others take the gen. as one of origin with the participle as in Ol. VIII. 44, which I explain differently.

55. μαλακόχειρα.] Cf. Pyth. IV. 271, χρὴ μαλακὰν χέρα προσβάλλοντα τρώμαν ἕλκεος ἀμφιπολεῖν.

νόμον.] MSS. also give νομόν, and a Schol. interprets by διανέμησιν, 'apportionment.' Render νόμον, 'practice.'

56. 'And presided at the wedding of Nêreus' bright—(?) daughter and cherished for her her matchless offspring, developing all his character by fitting lore' (or 'improving his courage in all respects by fitting exercises'). Mezger explains αὔξων, 'elevating above the average.' For Cheiron's part in the marriage, cf. Isth. VII. 41. The MSS. are somewhat in favour of ἀγλαόκαρπον, the best *v. l.* being ἀγλαόκολπον. It has been suggested to me that ἀγλαόκαρπος (which Paley renders fair-wristed) = ἀρισ[illegible] τόκεια (Theokr. XXIV. 72); but Hermann on καρποτρόφοι, Eur. *Ion*, 475, says that καρπὸς is not used of *children*, but of *seed*, as Δίοισι καρποῖς, *Ion*, 922. 'Bright-wristed' could only apply to a braceleted wrist. For bracelets in connection with Thetis, cf. *Il.* XVIII. 393—405, if Paley is right as to ὅρμους meaning 'bracelets.' But if we compare Ol. II. 72, ἄνθεμα δὲ χρυσοῦ φλέγει τὰ μὲν χερσόθεν ἀπ' ἀγλαῶν δενδρέων, ὕδωρ δ' ἄλλα φέρβει ὅρμοισι τῶν χέρας ἀναπλέκοντι, κ.τ.λ., we need not demur to the epithet of the nymphs in the Homeric hymn to Dêmêtêr being applied by Pindar to Thetis in the literal sense, 'bestower (or 'possessor') of brilliant fruits.' It is possible that the original was ἀγλαόκουρον, in reference to Achilles. In uncials ρ and π were very easily confused.

ἀτίταλλεν ἐν ἀρμένοισι πάντα θυμὸν αὔξων· 100

Ἐπ. γ'.

ὄφρα θαλασσίαις ἀνέμων ῥιπαῖσι πεμφθεὶς
ὑπὸ Τρωΐαν δορίκτυπον ἀλαλὰν Λυκίων τε προσμένοι καὶ Φρυγῶν 105
Δαρδάνων τε, καὶ ἐγχεσφόροις ἐπιμίξαις
Αἰθιόπεσσι χεῖρας ἐν φρασὶ πάξαιθ', ὅπως σφίσι μὴ κοίρανος ὀπίσω
πάλιν οἴκαδ' ἀνεψιὸς ζαμενὴς Ἑλένοιο Μέμνων μόλοι. 110

Στρ. δ'.

τηλαυγὲς ἄραρε φέγγος Αἰακιδᾶν αὐτόθεν·
Ζεῦ, τεὸν γὰρ αἷμα, σέο δ' ἀγών, τὸν ὕμνος ἔβαλεν 115
ὀπὶ νέων ἐπιχώριον χάρμα κελαδέων.

59. Cf. Nem. VII. 29.

60. δορίκτυπον.] It is hard to say whether this refers to the δοῦπος ἀκόντων in actual fight or to a clashing of spears accompanying the battle cry. I decidedly incline to the former explanation.

ἀλαλάν.] Cf. Frag. 192 [224], Pyth. I. 72. ὁ φοίνιξ ὁ τυρσανῶν τ' ἀλαλατός, 'the warrior host,' Isth. VI. 10, ἐξ ἀλαλᾶς, 'from battle.' Compare the use of ἀΰτας, Nem. IX. 35.

61. Δαρδάνων τε.] For τε...καὶ... τε see O. and P., p. xxxvii. The Phrygians and Dardani were from the north of Asia Minor, the Lycians from the south.

ἐπιμίξαις χεῖρας.] Cf. Pyth. IV. 213, κελαινώπεσσι Κόλχοισιν βίαν μίξαν.

The *Aethiopis* ascribed to Arktinos seem to have been popular in Aegina. Cf. Nem. VIII. 30.

62. ἐν φρασὶ πάξαιθ'.] Cf. Pyth. VIII. 9, καρδίᾳ κότον ἐνελάσῃ.

σφίσι.] 'To their sorrow.' *Dat. incommodi* to μὴ κοίρανος...μόλοι, or almost to ἐν φρασὶ πάξαιθ', ὅπως μή, κ.τ.λ. being the direct object.

63. ζαμενής.] 'Inspired.' Cf. Pyth. IV. 10, Pyth. IX. 38. Perhaps the kinship in prophetic faculty as well as in blood accounts for his being here called cousin of the seer Helenos rather than of any other son of Priamos. But Helenos was connected with Aegina by the services which he rendered to the Aeakid Neoptolemos, for whom cf. Nem. VII. 35—49. Tithônos was brother to Priamos.

64. ἄραρε.] 'Depends therefrom,' =ἤρτηται, i.e. from the Trojan war, and Memnôn's slaughter especially which spread their bright fame as far as Aethiopia. Cf. Nem. VI. 47—55, Isth. IV. 39—45.

65. Ζεῦ.] An exultant shout of invocation, the βοὰ of *v.* 67. See *v.* 10.

γάρ.] The particle introduces the reasons for the invocation. Cf. Ol. IV. 1.

ἔβαλεν.] For metaphor cf. Ol. II. 82, 83, I. 112.

66. χάρμα.] 'Victory.' Cf. Ol. XI. 22, Pyth. VIII. 64, perhaps Ol. VII. 44.

βοὰ δὲ νικαφόρῳ σὺν Ἀριστοκλείδᾳ πρέπει,
ὃς τάνδε νᾶσον εὐκλεΐ προσέθηκε λόγῳ 120
καὶ σεμνὸν ἀγλααῖσι μερίμναις
70 Πυθίου Θεάριον. ἐν δὲ πείρᾳ τέλος
διαφαίνεται, ὧν τις ἐξοχώτερος γένηται,

Ἀντ. δ'.

ἐν παισὶ νέοισι παῖς, ἐν ἀνδράσιν ἀνήρ, τρίτον 125
ἐν παλαιτέροισι μέρος· ἕκαστον οἷον ἔχομεν
βρότεον ἔθνος. ἐλᾷ δὲ καὶ τέσσαρας ἀρετὰς 130
75 ὁ θνατὸς αἰών, φρονεῖν δ' ἐνέπει τὸ παρκείμενον.

67. σύν.] Tmesis, συμπρέπει. Mezger compares Aesch. *S. c. Th.* 13, *Suppl.* 458 for the adj. συμπρεπὴς with a copula.

68. προσέθηκε.] 'Wedded to.' For the phrase cf. Ol. I. 22, κράτει τε προσέμιξε δεσπόταν.

69. ἀγλααῖσι μερίμναις.] 'By active yearnings for victory.' For the order cf. O. and P. p. xxxvi. For ἀγλ. cf. Ol. XIV. 6.

70. Πυθίου Θεάριον.] A temple or hall in Aegina belonging to the college of Pythian θεωροί or sacred ambassadors to Delphi. To this college the victor doubtless belonged. There were similar colleges of perpetual θεωροί at Mantinea, Thuk. V. 47, Troezên, Paus. II. 31. 9, Naupaktos, Thasos, and the four Pythii at Sparta. Müller, *Dorier*, II. 18, *Aeginetica*, p. 134 f.

ἐν δὲ πείρᾳ, κ.τ.λ.] 'In actual trial is clearly shown perfection of those qualities in which one shall have proved himself pre-eminent.' I cannot agree with Paley in rendering τέλος 'result,' though 'highest result' would convey the same sense as 'perfection.' Mezger rightly opposes this τέλος to ἀτελὴς νόος, *v.* 42. This closing passage is very difficult to understand.

72. τρίτον...μέρος.] Accusative of general apposition; but here it comes under 'extent, range, sphere.' Madv. § 31 *c.*

73. ἕκαστον.] Sc. μέρος, 'in short, in each stage such as our mortal race hath in life.' So the Schol.

74. ἐλᾷ.] Not merely 'brings,' but 'forms a series of.'

75. ὁ θνατὸς αἰών.] There is a balance of evidence in favour of θνατὸς against μακρὸς which would hardly need the article. Render 'The sum of mortal life brings even four virtues, for it bids us (as a fourth virtue) exercise prudence with regard to the present.' Cf. Pyth. IV. 280—286. From this passage we get a clear definition of φρονεῖν τὸ παρκείμενον, the fourth virtue characteristic of advanced age (proved to be so by the use of the verb ἐλᾷ), and have no mention of justice; while from Pyth. II. 63—65, we get courage as the virtue of early manhood, and βουλαί, i. e. εὐβουλία, as that of πρεσβύτεροι or παλαίτεροι. Cf. Frag. 182 [213]. But looking back to the exploits of Achilles *aet.* 6, it is hard to extract the first virtue characteristic of boyhood so as to identify it with temperance, indeed I think that the four virtues are two species of θράσος, and two of

τῶν οὐκ ἄπεστι. χαῖρε, φίλος· ἐγὼ τόδε τοι
πέμπω μεμιγμένον μέλι λευκῷ
σὺν γάλακτι, κιρναμένα δ' ἔερσ' ἀμφέπει, 135
πόμ' ἀοιδιμον Αἰολῆσιν ἐν πνοαῖσιν αὐλῶν,

Ἐπ. δ'.

80 ὀψέ περ. ἔστι δ' αἰετὸς ὠκὺς ἐν ποτανοῖς, 140
ὃς ἔλαβεν αἶψα, τηλόθε μεταμαιόμενος, δαφοινὸν
ἄγραν ποσίν·

εὐβουλία, fearlessness and endurance, boldness of design and prudence. Don. however thinks "that Pindar is speaking with reference to the Pythagorean division of virtue into four species, and that he assigns one virtue to each of the four ages of human life (on the same principle as that which Shakspere has followed in his description of the seven ages), namely, temperance is the virtue of youth (Aristot. *Eth. Nic.* I. 3), courage of early manhood (*P.* II. 63), justice of maturer age, and prudence (φρονεῖν τὸ παρκείμενον) of old age (*P.* II. 65). That he is speaking of the virtues proper to each age is clear from *v.* 71: ὧν τις ἐξοχώτερος γένηται."

76. τῶν.] I. e. τεσσάρων ἀρετῶν, 'Of these thou hast no lack.' Mezger reads ἄπεσσι. Aristokleidas was not necessarily approaching old age at the date of this ode any more than Dâmophilos, Pyth. IV.

φίλος.] Nominative for vocative. Cf. Pyth. I. 92. For χαῖρε cf. Pyth. II. 67, Isth. I. 32.

77. μέλι.] Cf. Isth. IV. 54, ἐν δ' ἐρατείνῳ μέλιτι καὶ τοιαίδε τιμαὶ καλλίνικον χάρμ' ἀγαπάζοντι, Ol. XI. 98, μέλιτι εὐάνορα πόλιν καταβρέχων. The Schol. suggests that γάλα represents the natural talent displayed in the ode, μέλι the skilled labour. But Pindar would hardly apply the metaphor of honey so often to his verse (e.g. Frag. 129 [266], μελισσοτεύκτων κηρίων ἐμὰ γλυκύτερος ὀμφά) if he thought of its being a laboured product. The main idea is a sweet thought. The ingredients may be suggested by the κρατὴρ νηφάλιος, of the Muses, cf. Lucr. I. 947, *musaeo dulci melle*, and of Pan, cf. Theokr. V. 58. Cf. Plato, *Ion*, 534 A, of poets, ὥσπερ αἱ βάκχαι ἀρύττονται ἐκ τῶν ποταμῶν μέλι καὶ γάλα κατεχόμεναι. Cf. Eur. *Bacchae*, 708, ὅσαις δὲ λευκοῦ πώματος πόθος παρῆν got milk and honey. (Perhaps the νέκταρ χυτὸν of Ol. VII. was a λευκὸν πῶμα, but see Isth. V. 2, 7.) Philostratos, *In Vitis Sophistt.* p. 511, ed. Olear. τὰς δ' ἐννοίας ἰδίας τε καὶ παραδόξους ἐκδίδωσιν (Nikêtes), ὥσπερ οἱ βακχεῖοι θύρσοι τὸ μέλι καὶ τοὺς ἐσμοὺς τοῦ γάλακτος. For the draught of song cf. Ol. VI. 91, Isth. V. 2, 7—9. With γάλα λευκὸν cf. Frag. 143 [147], Lucr. I. 258, *candens lacteus umor*.

78. κιρναμένα κ.τ.λ.] 'A frothed dew crowns the bowl.' For the parenthesis cf. Pyth. X. 45, μόλεν Δαναάας ποτὲ παῖς, ἀγεῖτο δ' Ἀθάνα, | ἐς ἀνδρῶν μακάρων ὅμιλον.

79. πόμ' ἀοιδ.] Cf. Isth. IV. 24.

ἐν.] Cf. Ol. VII. 12.

81. For the eagle seizing the hare, cf. *Il.* XXII. 308, and coins of Elis and Agrigentum. See Plate.

μεταμαιόμενος.] 'Though it make its swoop from afar.'

δαφοινόν.] 'Tawny.'

κραγέται δὲ κολοιοὶ ταπεινὰ νέμονται.
τίν γε μέν, εὐθρόνου Κλειοῦς ἐθελοίσας, ἀεθλοφόρου
λήματος ἕνεκεν 145
Νεμέας Ἐπιδαυρόθεν τ' ἄπο καὶ Μεγάρων δέδορκεν
φάος.

82. ταπεινὰ νέμονται.] 'Have a low range of flight.' For νέμεσθαι 'to have a range' cf. Simonides, Frag. 5 [12] (Plato, *Protag.* p. 339 ff.), 8, οὐδέ μοι ἐμμελέως τὸ Πιττάκειον | νέμεται, 'even the saw of Pittakos goeth not far enough to suit me,' Herod. IX. 6 *fin.* The poet means that it is easy for him to give lively interest to a distant event in a case where the ode of an inferior poet would fall flat.

83. γε μέν.] I. e. γε μήν, 'however.' Cf. Nem. III. 33.

Κλειοῦς.] Perhaps chosen because of the victor's name. For omens in names cf. Ol. VI. 56, Aesch. *P. V.* 85, Nem. II. 8.

84. ἄπο.] For position cf. Ol. VII. 12, VIII. 47, Pyth. II. 10, 11, 59, V. 66, VIII. 99, Nem. IX. 22. For prep. with -θεν, cf. Hes. *W. and D.* 763, ἐκ Διόθεν.

δέδορκεν.] Cf. Ol. I. 94, Nem. IX. 41, and for the perfect cf. Ol. I. 53. The phrase δέδορκ. φά. answers to ἄραρε φέγγος, *supra v.* 64 (Mezger).

NEMEA IV.

ON THE VICTORY OF TIMASARCHOS OF AEGINA IN THE BOYS' WRESTLING MATCH.

INTRODUCTION.

TIMASARCHOS, son of Timokritos, a harper (*v.* 14), of the family or clan of the Theandridae, was victorious in the boys' wrestling match at Thebes in the Hêrakleia, at Athens in the Panathênaea and at Nemea. This last victory was won B.C. 461, Ol. 79. 3, or a little earlier. The ode was most likely processional, as it is monostrophic. The rhythm is Lydian with Aeolian measures. It was probably sung before a banquet as a *προκώμιον* (*v.* 11).

ANALYSIS.

vv.

1–8. Feasting and song are the best recompense for severe struggles.

9–13. Dedication of the ode.

13–24. Had Timokritos been alive he would have played the lyre on the occasions of his son's victories at Nemea, Athens and Thebes.

25–30. Telamôn's exploits as Hêrakles' comrade.

30—32. Achievements entail suffering.

33—43. The poet checks himself and bids the victor strive boldly against calumnies.

44—68 Praise of Aeakids.

69—72. The poet again checks himself.

73–92. Praise of the victor and his family.

93—96. Praise of his trainer Melêsias.

Στρ. α'.

Ἄριστος εὐφροσύνα πόνων κεκριμένων
ἰατρός· αἱ δὲ σοφαὶ
Μοισᾶν θύγατρες ἀοιδαὶ θέλξαν νιν ἁπτόμεναι. 5
οὐδὲ θερμὸν ὕδωρ τόσσον γε μαλθακὰ τέγξει
γυῖα, τόσσον εὐλογία φόρμιγγι συνάορος.
ῥῆμα δ' ἐργμάτων χρονιώτερον βιοτεύει, 10
ὅ,τι κε σὺν Χαρίτων τύχᾳ
γλῶσσα φρενὸς ἐξέλοι βαθείας.

1. εὐφροσύνα.] 'Good cheer,' cf. Pyth. IV. 129, Isth. III. 10.

κεκριμένων.] 'When a painful struggle is decided,' cf. Ol. III. 21, Nem. X. 23, κρίσιν ἀέθλων, Ol. VII. 80, κρίσις ἀμφ' ἀέθλοις; or 'when labours have won a favourable verdict' (or 'distinction'), cf. Isth. IV. 11, Nem. VII. 7. Don. explains the Schol. κρίσιν λαβόντων καὶ συντελεσθέντων, 'brought to a determination.'

2. ἰατρός.] For the order cf. O. and P. p. xxxvi. For the phrase cf. Aesch. *Choëph.* 685 [P.], νῦν δ', ἥπερ ἐν δόμοισι βακχείας καλῆς | ἰατρὸς ἐλπὶς ἦν, παροῦσαν ἐγγράφει.

σοφαί.] There seems to be a double allusion, to skill in leechcraft and skill in poetry, in this instance.

3. νιν.] 'Him,' the victor, implied in πόν. κεκρ., cf. Nem. VIII. 21—23. Don. Paley. Mommsen however [comparing Pyth. III. 63, καὶ τί οἱ (Χείρωνι) | φίλτρον ἐν θυμῷ μελιγάρυες ὕμνοι | ἀμέτεροι τίθεν] and Mezger explain νιν = εὐφροσύναν, taking ἁπτόμεναι = 'when they set to work;' but I prefer 'by their touch,' cf. Pyth. IV. 271, χρὴ μαλακὰν χέρα προσβάλλοντα τρώμαν ἕλκεος ἀμφιπολεῖν.

4. γε.] The force is—that soothing as water is, its soothing properties are proportionately small. However, Plutarch, *de Tranqu.* 6, quotes thus, οὐδὲ θ. ὕ. τοσόνδε τέγξει μαλθακὰ γυῖα, κατὰ Πίνδαρον, ὡς δόξα ποιεῖ πόνον ἡδύν.

μαλθακὰ τέγξει.] The adjective is proleptic, 'bedew with soft relief,' 'soften by moistening,' 'steep limbs in softness' (Holmes). MSS. give τεύχει, but Plutarch's more uncommon word and tense are more likely to be original. Edd. read τέγγει, but for the *gnômic* future cf. Ol. VII. 3, where it is taken up by a *gnômic* aorist, Ol. VIII. 53, τερπνὸν δ' ἐν ἀνθρώποις ἴσον ἔσσεται οὐδέν, Ol. IX. 106, μία δ' οὐχ ἅπανταν ἄμμε θρέψει | μελέτα, *Il.* XXII. 317, οἷος δ' ἀστὴρ εἶσι μετ' ἀστράσι νυκτὸς ἀμολγῷ ἕσπερος, | ὃς κάλλιστος ἐν οὐρανῷ ἵσταται ἀστήρ, ὣς αἰχμῆς ἀπέλαμπ' εὐήκεος, ἣν ἄρ' Ἀχιλλεὺς | πάλλεν. Cf. *ib.* 309.

5. συνάορος.] 'Wedded to' (Holmes). Cf. Isth. VI. 19.

6. For sentiment cf. Pyth. III. 114, Frag. 98 [86], πρέπει δ' ἐσλοῖσιν ὑμνεῖσθαι καλλίσταις ἀοιδαῖς· τοῦτο γὰρ ἀθανάτοις τιμαῖς ποτιψαύει μύνον [ῥηθέν]. θνάσκει δ' ἐπιλασθὲν καλὸν ἔργον.

7. σὺν τύχᾳ.] Cf. Nem. VI. 25.

8. φρενὸς ἐξέλοι βαθείας.] Mezger compares Nem. III. 9. Paley says the metaphor is from drawing arrows out of a quiver, but the epithet βαθείας rather suggests choosing from a rich store. Don. quotes Theognis, 1051, μή ποτ' ἐπειγόμενος πρήξῃς κακόν, ἀλλὰ βαθείᾳ σῇ φρενὶ

Στρ. β'.

τό μοι θέμεν Κρονίδᾳ τε Διὶ καὶ Νεμέᾳ 15
Τιμασάρχου τε πάλᾳ
ὕμνου προκώμιον εἴη· δέξαιτο δ' Αἰακιδᾶν
ἠὔπυργον ἕδος, δίκᾳ ξεναρκέϊ κοινὸν 20
φέγγος. εἰ δ' ἔτι ζαμενεῖ Τιμόκριτος ἁλίῳ
σὸς πατὴρ ἐθάλπετο ποικίλον κιθαρίζων,

βουλεῦσαι, where the meaning may be a little different. See on βαθύδοξος, Pyth. I. 66, Ol. II. 54, βαθεῖαν μέριμναν ἀγροτέραν.

ἐξέλοι.] The optative because there is a special reference to the following portion of the ode as well as to what generally happens, and so ἄν with optative almost = future. The case is not discussed Goodwin §§ 61—64; it should come under § 61. 3 note.

Kühner, in his general explanation, says that the optative expresses *conditional* supposition, conjecture, assumption, undetermined possibility, while the subjunctive expresses *mere* supposition, &c. (§ 333. 6 of Eng. Trans. 1859). Here σὺν χαρίτων τύχᾳ may be equivalent to a protasis.

9. τό.] 'Wherefore,' cf. Pyth. V. 37, *Il.* XVII. 404, Soph. *Phil.* 142. Paley renders τὸ θέμεν, 'to offer this tribute;' Cookesley 'dedicate this prelude.' For θέμεν cf. *v.* 81.

μοι εἴη.] For this phrase cf. Pyth. I. 29 with the pronoun suppressed, Pyth. II. 96, Ol. I. 115, Nem. VII. 25, εἰ ἦν ἔ τὰν ἀλάθειαν ἰδέμεν, with the pronoun in the accusative.

τε—καὶ—τε.] See O. and P. pp. xxxvii., xxxviii. For the mention of the locality of the games, the victor's achievement and the god of the games together, cf. Nem. I. 7, ἅρμα δ' ὀρτρύνει Χρομίου Νεμέα θ' ἔργμασιν νικαφόροις ἐγκώμιον ζεῦξαι μέλος.

Νεμ. τε πάλ. is a hendiadys, 'wrestling at Nemea.'

11. προκώμιον.] Editors and translators seem agreed that the 'prelude' or proëme of the processional ode sung by the kômos is meant. I think that the whole ode is the προκώμιον, the beginning of the revel, and that ὕμνου is a genitive of 'material,' cf. Pyth. IV. 206, λίθων βώμοιο, *v.* 71, ἀδάμαντος ἁλοῖς.

δέξαιτο.] Is 'me' or 'the ode' the implied object? The latter most likely. This is the only other instance of the suppression of the direct object of δέκομαι in Pindar besides Pyth. IV. 70.

12. δίκᾳ, κ.τ.λ.] 'A light that shines in view of all by reason of their justice in protecting aliens:' metaphor from a beacon (πυρσός). For the justice of Aeginêtans cf. Ol. VIII. 26.

13. ζαμενεῖ.] Elsewhere in Pindar this adjective means 'quickened by inspiration,' applied to Mêdea, Cheiron, Dionysos (Frag. 133 [57]) and to τόλμα [Frag. 216 [255], τόλμα τέ μιν ζαμενὴς καὶ σύνεσις πρόσκοπος ἐσάωσεν]. Are we then in this passage to take the obvious physical meaning, or to take it causatively (Pyth. IV. 81), in a metaphysical sense, 'quickening,' 'inspiring'?

14. ἐθάλπετο.] 'Had been basking in' (Holmes).

ποικίλον.] Cf. Ol. III. 8, φόρμιγγα ποικιλόγαρυν, Ol. IV. 2, ποικιλοφόρμιγγος ἀοιδᾶς, also of the flute Nem. VIII. 15, φέρων Λυδίαν μίτραν καναχηδὰ πεποικιλμέναν. For construction cf. Hes. *Scut.* 202, ἱμερόεν κιθάριζε. The Schol. rightly takes

15 θαμά κε, τῷδε μέλει κλιθείς, 25
ὕμνον κελάδησε καλλίνικον

ποικ. κιθ. with ἐθάλπετο, after which editors have put the comma, disregarding the position of κε.

15. τῷδε μέλει.] For the dat. cf. Ol. I. 92, Ἀλφεοῦ πόρῳ κλιθείς. Here perhaps τῷδε is 'such,' cf. Ol. IV. 24, Nem. IX. 42, Aesch. *Ag.* 942, νίκην τήνδε. Render 'devoting himself (Paley) to such a strain.' Mezger, 'an dieses Lied sich anschliessend = mein Lied mit der Kithara begleitend.' If the father of Timâsarchos was a 'lyric poet,' as Don. and Dissen say, Pindar would probably not use language that would make him manifestly inferior to himself. But Mezger more cautiously calls the father only a musician, which is all that can be strictly inferred from the passage. Even so the θαμὰ and the aorist suggest that τῷδε should not be limited to the present ode, especially as three victories are immediately mentioned.

16. ὕμνον.] Bergk (2nd ed.) reads υἱόν, which suits νιν *infra v.* 21 well. Possibly, however, ὕμνον would just stand if we take καλλίνικον as a second accus. 'a noble victor' (cf. Ol. XI. 78, Aristoph. *Acharn.* 1232, ἀλλ' ἐψόμεσθα σὴν χάριν | τήνελλα καλλίνικον ᾄ | δοντες σὲ καὶ τὸν ἀσκόν). If the ambiguity be objected to, the alternative is to regard ὕμνον as corrupt, derived from ὕμνου, *v.* 11. The slight deviation of Bergk's υἱὸν from the MS. reading is no very special recommendation, but it might be accepted were it not that the Schol. seems to have had a different reading. The comment is συνεχῶς ἂν τούτῳ τῷ μέλει καὶ ταύτῃ τῇ ᾠδῇ προσκλίνας ἑαυτὸν καὶ προσαγαγὼν ἀνευφήμησε καὶ ἀνεβάλετο τὴν γεγενημένην νίκην τὴν ἀπὸ τοῦ Κλεωναίου ἀγῶνος τοῦ πέμψαντος πλῆθος καὶ ὁρμαθὸν στεφάνων. By comparing other Scholl. on κελαδέω we are led to the inference that here the verb was qualified in some way.

I have thought of παῖδ' ἀγκελάδησε. Some substantive denoting the victor is, as Bergk saw, almost needed to justify the change from the second person to the third *vv.* 21, 23, in spite of Dissen's '*transitu maxime Pindarico.*' He defends the change by Nem. v. 43, 45, but that passage (*q. v.*) does not really give such a *transitus.* If πέμψαντος be read *v.* 18, ὕμνον may stand, or χάρμ' ἀγκελάδησε, also suggested by the Schol., be proposed; but 'of one having sent' is much harsher than 'for having sent' (or 'brought') with υἱὸν...πέμψαντα or παῖδ' ἀγκελ. ...πέμψαντα. Beware of rendering πέμψαντα 'which brings' or 'which brought,' 'that had brought,' with those who take it in agreement with ὕμνον. Apart from grammatical considerations one hymn could hardly be mentioned as accompanying two or three victories unless it were the ode in progress, in which case we should expect the present or future participle. Those who like Prof. Paley do not stick at the *transitus* involved in νιν had best, I venture to suggest, make the slight alteration πέμψοντα, 'to escort.' The upshot of the discussion is that the retention of ὕμνον involves great difficulties, and does not suit the Schol., that the substitution of υἱὸν does not suit the Schol., that πέμψαντα is incompatible with ὕμνον, that the *v. l.* πέμψαντος is of inferior MS. authority, and though supported by the Schol. yet is clearly taken wrongly, is a very obvious grammarian's alteration (cf. μιχθέντι, Pyth. IX. 13, for μιχθέντα wrongly altered to agree with θεῷ), and at best gives a very harsh construction, and that we should therefore decide in favour of πέμψαντα and against ὕμνον.

Στρ. γ'.

Κλεωναίου τ' ἀπ' ἀγῶνος ὅρμον στεφάνων
πέμψαντα καὶ λιπαρᾶν
εὐωνύμων ἀπ' Ἀθανᾶν, Θήβαις τ' ἐν ἑπταπύλοις 30
20 οὕνεκ' Ἀμφιτρύωνος ἀγλαὸν παρὰ τύμβον
Καδμεῖοί νιν οὐκ ἀέκοντες ἄνθεσι μίγνυον, 35
Αἰγίνας ἕκατι. φίλοισι γὰρ φίλος ἐλθὼν
ξένιον ἄστυ κατέδραμεν

17. Κλεωναίου.] Cf. Nem. x. 42. The citizens of Κλεωναί near Nemea managed the Nemean games for a long time, including the dates of these two odes Nem. iv. and x. and going back at least a generation. Cf. Plutarch, *Vit. Arat.* c. xxviii. One Schol. on the Nemeans says that first the Kleônaeoi and then the Korinthians presided.

ὅρμον στεφάνων.] The plur. of στέφανος is used in reference to a single victory, Pyth. ii. 6, iii. 73, x. 26, Isth. iii. 11, Nem. ix. 53. The victors probably carried home crowns given to them in the φυλλοβολία (Pyth. ix. 123, πολλὰ μὲν κεῖνοι δίκον | φύλλ' ἐπὶ καὶ στεφάνους) as well as the prize chaplet. Hence the phrase 'a string (festoon) of crowns' might refer to one victory, or as here to two, and we need not charge the poet with having made ἐν Θήβαις dependent on στεφάνων, a very different construction from τὸ δὲ κλέος | τηλόθεν δέδορκε τὰν Ὀλυμπιάδων ἐν δρόμοις | Πέλοπος. It is possible that ὅρμον στεφάνων may refer to the crowns of the chorus, cf. Eur. *Herc. Fur.* 677, ἀεὶ δ' ἐν στεφάνοισιν εἴην. The skeleton of the sentence is κελάδησε ὅ. στ. πέμψαντά τε ἀπὸ Κλ. καὶ ἀπ' Ἀθ. (νικῶντά) τε ἐν Θ.—a mild case of zeugma assisted by the previous καλλίνικον.

18. λιπαρᾶν.] For the two adjectives, one descriptive, the other complimentary, cf. Pyth. ix. 55, 106. For λιπαρῶν cf. Frag. 54 [46], Isth. ii. 20.

20. Cf. Schol. on Ol. vii. 154 (84), τὰ Ἡράκλεια καὶ Ἰολάεια ἐτελεῖτο ἐν ταῖς Θήβαις, ἐδίδοτο δὲ τῷ νικήσαντι τρίπους χαλκοῦς. The Scholl. on Ol. ix. 148 tell us that the Hêrakleia (Iolaia) at Thebes were held by the common monument of Amphitryôn and Iolâos, see also Pausanias ix. 23. 1, Θηβαίοις δὲ πρὸ τῶν πυλῶν ἐστὶ τῶν Προιτίδων (N.E.) καὶ τὸ Ἰολάου καλούμενον γυμνάσιον καὶ στάδιον...ἐνταῦθα δείκνυται καὶ ἡρῷον Ἰολάου. Pindar speaks of Ἰολάου τύμβος in connection with these games, Ol. ix. 98. For the other Theban games held outside the Gate of Elektra (s. w.) cf. Isth. iii. 79.

21. μίγνυον.] For this use of μίγνυμι cf. Ol. i. 22. The φυλλοβολία is probably referred to. Cf. note on *v.* 17, ὅρμον στεφάνων. Böckh quotes Pausanias, vi. 7. 1, Clem. Alex. *Paedag.* ii. 8.

22. Αἰγίνας.] Thêbê and Aegina were sisters, daughters of Asôpos by Metôpê. Cf. Ol. vi. 84, Isth. vii. 15. The Thebans applied to Aegina for aid against Athens when told by the Delphic oracle (B.C. 504) τῶν ἄγκιστα δέεσθαι [Mezger], Herod. v. 79, 80.

φίλοισι φίλος.] An adverbial phrase = 'on terms of mutual friendship.'

23. ξένιον.] 'Bound to welcome him,' rather than 'strange,' as Paley

Ἡρακλέος ὀλβίαν πρὸς αὐλάν.

Στρ. δ'.

σὺν ᾧ ποτε Τρωΐαν κραταιὸς Τελαμὼν 40
πόρθησε καὶ Μέροπας
καὶ τὸν μέγαν πολεμιστὰν ἔκπαγλον Ἀλκυονῆ,
οὐ τετραορίας γε πρὶν δυώδεκα πέτρῳ 45

and Myers render. I take the Homeric sense 'hospes' to be older than the non-Homeric 'strange,' and agree to connect ξεῖνος < ξένιος (original meaning — 'connected') with ξῦνὸς < ξῦνιός, κοινὸς < σκονιὸς from SKAM or SKVAM, whence ξύν, σύν, Lat. cum, con-.

κατέδραμεν.] Old MSS. give κατέδρακεν which Mommsen reads, rendering κατέδρ. ἐλθ. 'venit et conspexit,' adding 'πρός ex veniendo suspensum est.' The better sense and construction decide in favour of the text. The metaphor is from navigation, '*run* ashore, into port;' so ἔδραμεν of a ship, Theognis. Dissen's κατέδραμεν = κατέδυ is not right. Mezger renders 'ran down through the city:' see next note.

24. Ἡρακλέος...αὐλάν.] Mezger thinks that the Hêrakleion outside the Gate of Elektra (Pausan. IX. 11. 2) is meant, where the Aeginêtan probably sacrificed before the games held at the opposite side of the city. Müller's view however seems preferable, namely that 'the house of Amphitryôn' is intended, the lodgings of the competitors (καταλύσεις τῶν ἀθλητῶν) being in the neighbourhood: comp. Böckh, *Corp. Inscr. Gr.* I. pp. 573 ff. (Don.).

25. Cf. Nem. III. 37, Apollodôros II. 6. 4, *Il.* V. 638.

26. Μέροπας.] Note the zeugma. These were the inhabitants of the Isle of Kos. Cf. Isth. V. 31.

27. Cf. O. and P. p. XXXVI.

Ἀλκυονῆ.] A Giant slain by Hêrakles at Phlegra, the Isthmus of Pallênê probably, cf. Schol. on Nem. I. 67 (100), Isth. V. 33 (47) (though Pindar may have placed the Gigantomachia in Campania); but according to the Schol. a giant whose kine Hêrakles was driving from Erytheia and who was killed at the Isthmus of Korinth. There seems to be a confusion with the legend of Gêryones by the Schol. Cf. Apollodôros I. 6. 1, II. 7. 1. The statement that Telamôn vanquished Alkyoneus may be in accordance with Aeginêtan legend, but the language need not be pressed. What Telamôn did with Hêrakles may include what Hêrakles did himself. Still Telamôn as ὁπλίτης may have given the *coup de grace* after Hêrakles as ψιλὸς had brought the giant down with his arrows. Cf. Isth. V. 33.

28. γε πρίν.] Cf. πρίν γε οἱ... χαλινὸν | Παλλὰς ἤνεγκ', Ol. XIII. 65. Elsewhere in Pindar πρὶν as a conjunction takes the infinitive.

τετραορίας.] The Homeric war chariots were *bigae* or *trigae* except in the case of Hektor, *Il.* VIII. 185, a suspected line, the Schol. Ven. denying that Homer ever mentions a *quadriga*. Amphiarêos has τεθρίππους Eur. *Supplices*, 925. In Smith's *Dict. of Ant.* Art. *Currus*, the four-horse war chariots of post-Homeric Greek literature are ignored. They were perhaps borrowed from the Persians. Cf. Xenoph. *Cyropaed.* VI. 1. 27, 28. Euripides gives four-horse war chariots to Hyllos and Eurystheus, *Heracl.* 802, 860, to Thebans and Argives generally *Suppl.* 667, 675, and mentions

ἥρωάς τ' ἐπεμβεβαῶτας ἱπποδάμους ἔλεν
30 δὶς τόσους. ἀπειρομάχας ἐών κε φανείη 50
λόγον ὁ μὴ συνιείς· ἐπεὶ
ῥέζοντά τι καὶ παθεῖν ἔοικεν.

Στρ. ε'.

τὰ μακρὰ δ' ἐξενέπειν ἐρύκει με τεθμὸς
ὥραί τ' ἐπειγόμεναι· 55
35 ἴυγγι δ' ἕλκομαι ἦτορ νεομηνίᾳ θιγέμεν.

such chariots for travelling (in flight) *Hel.* 1039, *Ion*, 1241.

29. ἐπεμβεβαῶτας.] This is a case of the strictly adjectival use of the participle, in which case the presence or absence of the article makes very little difference when the noun is definite. Cf. Nem. VII. 65.

30. δὶς τόσους.] The ἡνίοχος and παραιβάτης of each of the twelve chariots.

ἀπειρομάχας.] 'Manifestly without experience of battle is whoso understandeth not the saying: for "when achieving aught it is likely that one should suffer." ' For this saying cf. Aesch. *Choëph.* 305, δράσαντι παθεῖν, τριγέρων μῦθος τάδε φωνεῖ, where as Don. says the application is different, as the different tense of the participle shows. With the pres. the consequences of undertaking or beginning an action are considered, with the aorist the consequences of having done an action. Pindar has apparently adapted and extended the old formula which asserted that we must take the consequences of our conduct. Paley says 'Aristotle (*Eth. Nic.* v. ch. 8. *init.*) gives this as τὸ Ῥαδαμάνθυος δίκαιον, Εἴ κε πάθοι τά κ' ἔρεξε δίκη κ' εὐθεῖα γένοιτο.' Don. says 'Pindar refers to the trouble and loss sustained by Hercules and his followers before they could subdue the giant, hinting also that Timasarchos had suffered a good deal before he won his wrestling match.' So also the Schol. who quotes from a tragedy τὸν δρῶντά πού τι καὶ παθεῖν ὀφείλεται.

33. 'The due arrangement (of my ode) and the time (occupied by the procession and so allowed for the performance of the ode) pressing on prevent my telling at length the long tale.' Cf. Isth. I. 60, πάντα δ' ἐξειπεῖν, ὅσ' ἀγώνιος Ἑρμᾶς Ἡροδότῳ ἔπορεν | ἵπποις, ἀφαιρεῖται βραχὺ μέτρον ἔχων | ὕμνος.

τεθμός.] 'The usual structure' (Mezger), the prescribed limits. Cf. Isth. v. 20, τέθμόν μοι φαμὶ σαφέστατον | τάνδ' ἐπιστείχοντα νᾶσον ῥαινέμεν εὐλογίαις.

35. ἴυγγι.] Cf. Pyth. IV. 214. 'I feel my heart drawn on by a charm to touch on the festival of the new moon.' But ἴυγξ may here mean 'a yearning,' as in Aesch. *Persae*, 968 (P.), Aristoph. *Lysistr.* 1110.

ἕλκομαι.] Cf. Theokr. II. 17, ἴυγξ ἕλκε τὸ τῆνον ἐμὸν ποτὶ δῶμα τὸν ἄνδρα. The Schol. tells us that Iynx was daughter of Echô or Peithô, who having charmed Zeus into his passion for Iô was changed into a bird.

νεομηνίᾳ.] Cf. Nem. III. 2, ἐν ἱερομηνίᾳ Νεμεάδι, explained by the Schol. as for ἱερονουμηνίᾳ because the beginning of the month is sacred to Apollo, and therefore the time of ἡ τῶν ἐπινίκων εὐωχία. Hence the poet does not here refer to the day of the victory in the

ἔμπα, καίπερ ἔχει βαθεῖα ποντιὰς ἅλμα

Nemean games, if G. F. Unger (quoted by Mezger) is right in placing the summer Nemean games on the 18th of the Attic month Hekatombaeôn. He certainly does not touch on *ἡ τῶν ἐπινίκων εὐωχία*, and therefore there is small reason for saying that he desires to do so. A more comprehensible explanation is to be found, without even making the poet say the celebration of the victory when he means the victory. Probably the Theban Hêrakleia were celebrated at the beginning of the month, for the theme which he now dismisses is closely connected both in grammar and mythical association with the Theban victory mentioned, *v.* 17. As for the tense of *ἴυγγι ἕλκομαι*, the feeling remains though its effect has just past. The *δὲ* then is disjunctive, introducing a sort of apology for the previous digression. Bergk conjectures *νεοχμία* (from Hesych.: *νεοχμίη· κίνησις πρόσφατος*), Hartung, *νέᾳ μνείᾳ*.

36. *ἔμπα.*] This refers back (cf. Nem. VI. 4) to *v.* 32, the general statement, as well as to the following clause which gives a particular application;—'notwithstanding the fact that worthy achievement involves suffering, though a deep sea (of detraction) has hold of thee by the middle, strain against the evil designs of foes. We shall surely be seen returning from the struggle in full light superior to our foes, while our adversaries, of envious mien (or 'blinded by envy') keep their ineffectual saws tossing in obscurity till they sink to the ground.'

If we understand the metaphor to be from a man up to his waist in the sea, we destroy the force of *βαθεῖα*. Pindar likens himself to a swimmer wrestling with a deep sea in foul weather. Though he were immersed all but head and shoulders, the sea, if likened to a wrestler, would be said to hold him by the waist, that grip being apparently the strongest known to the palaestra. His adversaries' inventions are the ineffectual waves of the sea of hostile criticism which are vanquished by the wrestling swimmer, who then comes to the haven of success in the light of fame. Thus *χαμαιπετοῖσαν* is a metaphor from wrestling as well as *ἔχει μέσσον*.

Lit., *ἐν φάει* gives a condition of the swimmer's struggle, for if the shore were enveloped in gloom a swimmer would generally be unable to land. So Ulysses (*Od.* v. 439) *Νῆχε παρέξ, ἐς γαῖαν ὁρώμενος εἴ που ἐφεύροι Ἠιόνας τε παραπλῆγας λιμένας τε θαλάσσης*, cf. *ib.* 392. Metaph. *ἐν φάει*='the bright season of success.' The language also suits the return home of a victorious wrestler (cf. Pyth. VIII. 83—87). I do not do away with the half false antithesis of *ἐν φάει* and *σκότῳ*, which suggests the secret whisperings of malice as much if not more than the obscurity of the whisperers. Thus instead of the mixture of metaphor with which this passage has been charged, we have one compound metaphor worked out regularly except in one minor detail. Donaldson is inaccurate in saying that Pindar compares his enemies to the waves of the sea. He should have said the *γνῶμαι κενεαὶ* of his enemies are likened to waves. The consequent error of taking *δαΐων ὑπέρτεροι* in a physical sense would then afford a less 'Dantesque image,' as Mr Postgate calls it, as *δαΐων* would stand for *δαΐων ἐπιβουλίας*: but it seems right to explain the phrase, 'superior to (or 'victorious over') foes.' The word *ὑπέρτερος* is almost

μέσσον, ἀντίτειν' ἐπιβουλίᾳ· σφόδρα δόξομεν 60
δαΐων ὑπέρτεροι ἐν φάει καταβαίνειν·

always used in the sense of 'superior,' 'better,' in Tragedy, and so too Pyth. II. 60, Isth. I. 2. It is peculiarly appropriate in reference to wrestling. The presence of the compound metaphor of wrestling with a sea is generally admitted, so that if *vv.* 38—41 can be explained in harmony with this, such an explanation has strong claims to acceptance. I cannot approve Mr Postgate's suggestion that the simile is drawn from a mountainous country. 'Pindar's detractors have occupied the passes and are hurling stones upon him from the obscurity, which however fall ineffectual on the ground. Presently, like the Persians at Thermopylae, he carries the heights above them and pursues his way down the sunlit valleys on the other side.' One objection which appears fatal to this ingenious interpretation is that it makes *ὑπέρτεροι* equivalent to an aorist participle. Again, the contrasted shade and sunshine are not essential to the idea, as they are according to my explanation. Thirdly, *ἀντίτειν'* does not suggest the manœuvre of 'turning' a position. This passage contains many points which need comment or illustration.

For the form *ἔμπα* cf. Soph. *Ai.* 563, *τοῖον πυλωρὸν φύλακα Τεῦκρον ἀμφί σοι | λείψω τροφῆς ἄοκνον ἔμπα κεῖ* ('assiduous all the same, although' [Jebb]) *τανῦν | τηλωπὸς οἰχνεῖ.* This passage scarcely illustrates the position of *ἔμπα*, as Don. holds.

καίπερ ἔχει.] An unsupported construction. Pindar himself uses the usual participle or adjectival phrase with *καίπερ* at least four times. Ahrens proposed *ἔμπα καὶ* (i. e. *κεῖ*) *περέχει*; Don. *ἔμπα, κείπερ.* MSS. give *καί περ.* The suggestions *καί, κείπερ* are open to question, as the case seems neither imaginary nor, though actual, conceded with reluctance, or made light of. Cf. Jebb's note on *κεί*, Soph. *Ai.* 563. Comparing the form *ἀλλ' ὅμως, κρέσσων γὰρ οἰκτιρμοῦ φθόνος, μὴ παρίει καλά*, Pyth. I. 85, I would suggest *καὶ γὰρ* in place of *καίπερ*, which is very likely to have been substituted after *ἔμπα.* Cf. Soph. *Ai.* 122.

ἔχει.] For the omission of the object, cf. Pyth. II. 17, Nem. VII. 23. Still the omission of *σε* is curious. The metre allows us to read *σ'* after *μέσσον, v.* 37. A reading *μέσσονς* would easily pass into *μέσσους* and be corrected to *μέσσον.* Perhaps a marginal *σ'* wrongly inserted accounts for the version *ἐπιβουλίαις*, though this may arise 'ex dittographia.'

ποντ. ἅλμ.] Cf. *ἐν γὰρ κλύδωνι κείμεθ'...δορὸς Δαναϊδῶν*, Eur. *Phoen.* 859, and several times besides in Aeschylos and Euripides. Cf. Hamlet's 'sea of troubles.'

37. *μέσσον.*] For the phrase *ἔχω τινὰ μέσον*, cf. Eur. *Or.* 265, *μέσον μ' ὀχμάζεις ὡς βάλῃς ἐς Τάρταρον*, Aristoph. *Ach.* 571, *ἐγὼ γὰρ ἔχομαι μέσος*, *Nub.* 1047, *ἐπίσχει· εὐθὺς γάρ σε μέσον ἔχω λαβὼν ἄφυκτον.*

δόξομεν.] For future as apodosis to imperative, Dissen compares the following passages: (1) without *καί*: *Il.* XXIII. 71, *θάπτε με —πύλας Ἀΐδαο περήσω*: cf. Cic. *Tuscul.* IV. 24, tracta—intelliges: (2) with *καί*: Pyth. IV. 165, Aristoph. *Nub.* 1481, *ἐνεγκάτω—κἀγὼ ποιήσω*: Dêmosthen. *de Corona*, p. 264, *δείξάτω, κἀγὼ στέρξω*: Plato, *Theaetet.* p. 154 c, *λαβέ, καὶ εἴσει.*

38. *ἐν φάει.*] For the metaphor,

φθονερὰ δ' ἄλλος ἀνὴρ βλέπων
40 γνώμαν κενεὰν σκότῳ κυλίνδει 65

Στρ. ε'.

χαμαιπετοῖσαν. ἐμοὶ δ' ὁποίαν ἀρετὰν
ἔδωκε Πότμος ἄναξ,
εὖ οἶδ' ὅτι χρόνος ἕρπων πεπρωμέναν τελέσει. 70
ἐξύφαινε, γλυκεῖα, καὶ τόδ' αὐτίκα, φόρμιγξ,
45 Λυδίᾳ σὺν ὁρμονίᾳ μέλος πεφιλημένον
Οἰνώνᾳ τε καὶ Κύπρῳ, ἔνθα Τεῦκρος ἀπάρχει 75
ὁ Τελαμωνιάδας· ἀτὰρ
Αἴας Σαλαμῖν' ἔχει πατρῴαν·

Στρ. ζ'.

ἐν δ' Εὐξείνῳ πελάγει φαεννὰν Ἀχιλεὺς 80

cf. Aesch. *Choëph.* 961, πάρα τὸ φῶς ἰδεῖν...πολὺν ἄγαν χρόνον | χαμαιπετεῖς ἐκεῖσθ'.

καταβαίνειν.] The sense may be the same as in Nem. III. 42, 'to attain one's object,' cf. *ib.* 25.

39. φθονερά.] For φθ. βλέπων cf. Pyth. II. 20, δρακεῖσ' ἀσφαλές.

ἄλλος.] Sing. for plur. Cf. τις, Pyth. I. 52, also τινα='many a one,' Pyth. II. 51, Nem. I. 64.

40. σκότῳ.] For metaphor cf. Nem. III. 41, Soph. *Phil.* 578, τί με κατὰ σκότον ποτὲ διεμπολᾷ λόγοισι.

41. ἐμοὶ δ', κ.τ.λ.] For sentiment cf. Pyth. V. 110 ff.

ἀρετάν.] 'Talent.'

42. πότμος ἄναξ.] Cf. Pyth. III. 86, ὁ μέγας πότμος.

43. ἕρπων.] Cf. Ol. XIII. 105, εἰ δὲ δαίμων γενέθλιος ἕρποι, Nem. VII. 68, ὁ δὲ λοιπὸς εὔφρων ποτὶ χρόνος ἕρποι.

πεπρ. κ.τ.λ.] 'Shall bring to its destined maturity.'

44. ἐξύφαινε μέλος.] 'Weave out the web of song.'

καὶ τόδ' αὐτίκα.] 'And that at once,' 'Aye and straightway' [Holmes].

46. Οἰνώνᾳ.] Oenônê was said to be the old name of Aegina before Zeus took Aegina daughter of Asôpos thither, Paus. II. 29. 2.

ἀπάρχει.] Dissen explains 'rules far away from his country,' Mommsen '*praeit* (*saltantibus*),' Teukros having led the way to Cyprus for the ode; Bergk (2nd ed.) suggests ἀπ' ἄρχει, Hartung ἐπάρχει. I think the word may here mean 'receives ἀπαρχαί,' i.e. offerings made to the dead hero-founder of the Aeakid colony in Cyprus, cf. Eur. *Phoen.* 1523, τίν' ἐπὶ πρῶτον ἀπὸ χαίτας σπαραγμοῖς ἀπαρχὰς βαλῶ;...πρὸς ἀδελφῶν οὐλόμεν' αἰκίσματα νεκρῶν; The suggested rendering involves the supposition that ἀπάρχομαι is a causal middle (cf. Nem. IX. 43); the rarity of the active form is not surprising. The fact that ἄρχειν='to begin' is generally found in Homer favours my notion. Ἐπάρχ. gives good sense.

48. ἔχει.] 'Is tutelary deity of.'

πατρῴαν.] The Salamis 'of his fathers,' opposed to the *ambiguam tellure noua Salamina futuram*, promised to Teucer, Hor. *Od.* I. 7. 29.

49. After death Achilles was

50 νᾶσον· Θέτις δὲ κρατεῖ
Φθίᾳ· Νεοπτόλεμος δ' Ἀπείρῳ διαπρυσίᾳ,
βουβόται τόθι πρῶνες ἔξοχοι κατάκεινται 85

said to have dwelt with Iphigeneia in Leukê, an island in the Euxine. Cf. Eur. *Andr.* 1260, τὸν φίλτατόν σοι παῖδ' ἐμοί τ' Ἀχιλλέα | ὄψει δόμους ναίοντα νησιωτικοὺς | Λευκὴν κατ' Ἀκτὴν ἐντὸς Εὐξείνου πόρου, *Iph. in Taur.* 435, τὰν πολυόρνιθον ἐπ' αἶαν, | λευκὴν ἀκτάν, Ἀχιλῆος | δρόμους καλλισταδίους, | ἄξεινον κατὰ πόντον. Pausanias, III. 19.11, places the island off the mouths of the Danube (Paley).

50. Θέτις.] Cf. Eur. *Andr.* 16, Φθίας δὲ τῆσδε καὶ πόλεως Φαρσαλίας | ξύγχορτα ναίω πεδί', ὧ' ἡ θαλασσία | Πηλεῖ ξυνῴκει χωρὶς ἀνθρώπων Θέτις | φεύγουσ' ὅμιλον· Θεσσαλὸς δέ νιν λεὼς | Θετίδειον αὐδᾷ θεᾶς χάριν νυμφευμάτων. Our Schol. says that the Θετίδειον was a ἱερὸν at Φθία. Strabo places it close to Pharsalos. Both may be right, as each town may have boasted one.

51. διαπρυσίᾳ.] It is clear, in spite of editors (who render 'celebrated,' *late patens*, εἰς ὃ διεπερῶμεν), that διαπρυσίᾳ simply means 'from end to end,' 'right through,' an adverbial adjective. It is explained by Δωδώναθεν...πρὸς Ἰόνιον πόρον. For the interpretation we must compare Eur. *Andr.* 1247, βασιλέα δ' ἐκ τοῦδε χρὴ | ἄλλον δι' ἄλλον διαπεραῖν Μολοσσιαν—referring to the same subject, so that Euripides would seem to be paraphrasing this passage of Pindar. Unfortunately scholars are not at one as to this use of διαπεραῖν; Hermann, followed by Paley, reads Μολοσσίας as gen. after βασιλέα, taking διαπεραῖν = διατελεῖν διάγειν; Pflugk explains the vulg. *per Molossorum fines regnare*, which is nearly right. The word διαπεραῖν with a word signifying city or country as object seems to be used only with a deity or a king as subject. I take it that in later Attic the verb got the meaning of *making a grand progress through*, hence βασιλέα διαπεραῖν = 'make royal progress through,' a good phrase for expressing sovereignty over a large extent of country, and conveying Pindar's idea with tolerable fidelity. As to the etymology, I doubt whether Don. and Curtius are right in connecting it directly with διαπεράω διαμπερές respectively, for διαπρὸ (Thiersch) stands nearer in both form and meaning. The suffix *-tya-* is found with prepositions, numerals, or pronouns in ὕπτιος, ὀσσάτιος, διπλάσιος, διφάσιος, and probably in πρόσσω, περισσός, μέτασσαι, ἔπισσαι. In such forms as πρυμνήσιος, δημόσιος the sibilant is probably original, though Curtius makes no distinction. The υ is Aeolic, though several instances of the change of A to υ, e.g. ξύν, πρύτανις, νύξ, δυυξ, can scarcely be attributed to the influence of one dialect (γυνή, πέρυσι, ὕπνος shew the change of VA, ϝα to υ). Ἄπειρος, Ἤπειρος is probably for Ἄπεριος, either from the prepositional adverb which appears as ἠπερ- in ἠπεροπεύω, Skt. apara, *Goth. afar*, 'otherwise,' cf. Ἀπία γῆ, or if this = 'waterland,' which is better, we must divide Ἠπ-εριος, cf. αἴγ-ειρος. Certainly both Epeiros and the part of Asia best known to the Ancient Greeks are remarkably well watered by rivers.

52. The southerly spurs of the mountain range which runs from Pindus (Lat. 39° 54) to the Acroceraunian promontory may be appropriately called πρῶνες. The general tendency of the slopes which extend therefrom is towards

Δωδώναθεν ἀρχόμενοι πρὸς Ἰόνιον πόρον.
Παλίου δὲ πὰρ ποδὶ λατρείαν Ἰαωλκὸν
55 πολεμίᾳ χερὶ προστραπὼν 90
Πηλεὺς παρέδωκεν Αἰμόνεσσιν,

Στρ. η'.

δάμαρτος Ἱππολύτας Ἀκάστου δολίαις
τέχναισι χρησάμενος.
τᾷ δαιδάλῳ δὲ μαχαίρᾳ φύτευέ οἱ θάνατον 95

south-west by south. By the Ἰόνιον πόρον Pindar means the sea between the islands and the coast of Epeiros rather than the whole sea between Italy and Greece. For the subject cf. Nem. VII. 51. The cattle of Epeiros are celebrated by Aristotle, Varro, Columella, Aelian, while Pliny says, *In nostro orbe Epiroticis* (*bubus*) laus maxima, *Nat. Hist.* VIII. 70.

κατάκειται.] 'Slope down.' Cf. Hor. *Od.* I. 17. 11, *Usticae cubantis*, Lucr. IV. 517, Theokr. XIII. 40, ἡμένῳ ἐν χώρῳ.

55. προστραπών.] Takes here a double accus.: 'having turned Iôlkos to subjection with hostile violence.' Mommsen explains "*terram hostili* manus *advertere* (*admovere*)," comparing Ol. I. 22, κράτει προσέμιξε δεσπόταν. Other scholars alter or render intransitively 'having approached.' None of the proposed constructions have due support, therefore simplicity is the chief test. If the double accus. be objectionable the alteration λατρείᾳ seems the best alternative. For such hiatus cf. O. and P. p. xlii. The exploit is mentioned Nem. III. 34.

56. Αἰμόνεσσι.] 'Thessalians.' Akastos was the last Minyan king of Iôlkos. It is not unlikely that the myths invert the true sequence of events, and that the Aeakids either came themselves or were allies of folk who came from the neighbourhood of Dôdôna through Thessaly and so to Delphi and Iôlkos and Aegina.

58. χρησάμενος.] There is an old *v. l.* χωσάμενος. The Schol. explains the text εἰς πρόφασιν ἀποχρησάμενος. It is usually rendered 'having experienced,' though the examples given are not quite parallel, as the dative substantives belong to the subject, not, as here, to another person; e.g. δυσπραγίαις, τύχῃ, ξυντυχίᾳ, ξυμφόρᾳ. Perhaps Aesch. *Ag.* 926 (P.) ἐκὼν γὰρ οὐδεὶς δουλίῳ χρῆται ζυγῷ comes nearer.

59. δαιδάλῳ.] Didymos' correction for Δαιδάλου which Bergk defends on the ground that Δαίδαλος is identical with Hêphaestos, comparing Eur. *Herc. Fur.* 470, ἐς δεξιὰν δὲ σὴν ἀλεξητήριον ξύλον καθίει, Δαιδάλου ψευδῆ δόσιν (Hermann, καθίει δαίδαλον &c.), Millin, *Gall. Myth.* XIII. 48 and Diodor. Sic. IV. 14 where it is stated that Hêphaestos gave Hêrakles a club and breastplate.

μαχαίρᾳ.] If we are to follow the passage quoted by the Schol. from Hêsiod, 'by his sword' here = 'by hiding his sword,' but ἐκ λόχου shows that Pindar followed another version of the Myth. The verses quoted from Hes. run ἥδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνετο βουλὴ | αὐτὸν μὲν σχέσθαι, κρύψαι δ' ἀδόκητα μάχαιραν | καλήν, ἣν οἱ ἔτευξε περικλυτὸς Ἀμφιγυήεις· | ὡς τὴν μαστεύων οἶος κατὰ Πήγιον αἰπὺ | αἴψ'

60 ἐκ λόχου Πελίαο παῖς· ἄλαλκε δὲ Χείρων,
καὶ τὸ μόρσιμον Διόθεν πεπρωμένον ἔκφερεν· 100
πῦρ δὲ παγκρατὲς θρασυμαχάνων τε λεόντων
ὄνυχας ὀξυτάτους ἀκμὰν
τε δεινοτάτων σχάσαις ὀδόντων

Στρ. θ'.

65 ἔγαμεν ὑψιθρόνων μίαν Νηρεΐδων, 105
εἶδεν δ' εὔκυκλον ἕδραν,
τᾶς οὐρανοῦ βασιλῆες πόντου τ' ἐφεζόμενοι
δῶρα καὶ κράτος ἐξέφαναν ἐς γένος αὐτῷ. 110
Γαδείρων τὸ πρὸς ζόφον οὐ περατόν· ἀπότρεπε
70 αὖτις Εὐρωπὰν ποτὶ χέρσον ἔντεα ναός· 115
ἄπορα γὰρ λόγον Αἰακοῦ
παίδων τὸν ἅπαντά μοι διελθεῖν.

Στρ. ι'.

Θεανδρίδαισι δ' ἀεξιγυίων ἀέθλων
κάρυξ ἑτοῖμος ἔβαν 120
75 Οὐλυμπίᾳ τε καὶ Ἰσθμοῖ Νεμέᾳ τε συνθέμενος,

ὑπὸ Κενταύροισιν ὀρεσκῴοισι δαμείη. However when he got possession of the sword he may have changed his mind. Eur. *Tro.* 1127 says that Akastos ousted Pêleus from Phthia or Iôlkos (ἐκβέβληκεν χθονός) a passage not necessarily at variance with Pindar's account, for Akastos may have survived the conquest of Iôlkos and have disturbed Pêleus in his old age. Apollodôros, III. 13. 3.

61. ἔκφερεν.] Generally taken as active, but the imperfect tense is better with τὸ μόρσιμον as subject. Cf. Soph. *Oed. Col.* 1424, ὁρᾷς τὰ τοῦδ' οὖν ὡς ἐς ὀρθὸν ἐκφέρει μαντεύμαθ'.

64. σχάσαις.] Lit. 'having caused to become relaxed,' 'having subdued.'

66. εὔκυκλον ἕδραν.] 'seats fairly ranged in a circle.' Cf. Pyth. III. 94, καὶ Κρόνου παῖδας βασιλῆας ἴδον (Pêleus and Kadmos at their respective marriages) χρυσέαις ἐν ἕδραις ἕδνα τε δέξαντο.

68. ἐς γένος.] Best MSS. read γενεάς, probably from a gloss explaining that the phrase meant 'for consecutive generations.' The Schol. clearly read ἐγγενές.

69. For sentiment cf. Ol. III. 44, Isth. III. 30, v. 12. The poet has reached the extreme limit of mythical digression.

71. ἄπορα.] For the plur. cf. Pyth. I. 34, Archil. 64 [40], οὐ γὰρ ἐσθλὰ κατθανοῦσι κερτομέειν ἐπ' ἀνδράσιν, *de mortuis nil nisi bonum*, Aristoph. *Ach.* 1079, οὐ δεινὰ μὴ ἐξεῖναί με μηδ' ἑορτάσαι;

75. συνθ.] 'As I engaged.' Cf. Pyth. XI. 41, εἰ μισθῷ γε συνέθεν παρέχειν | φωνὰν ὑπάργυρον. For particles cf. *supra v.* 9. The datives depend on ἀέθλων.

ἔνθα πεῖραν ἔχοντες οἴκαδε κλυτοκάρπων
οὐ νέοντ' ἄνευ στεφάνων, πάτραν ἵν' ἀκούομεν, 125
Τιμάσαρχε, τεὰν ἐπινικίοισιν ἀοιδαῖς
πρόπολον ἔμμεναι. εἰ δέ τοι
80 μάτρῳ μ' ἔτι Καλλικλεῖ κελεύεις

Στρ. ια'.

στάλαν θέμεν Παρίου λίθου λευκοτέραν· 130
ὁ χρυσὸς ἑψόμενος
αὐγὰς ἔδειξεν ἁπάσας, ὕμνος δὲ τῶν ἀγαθῶν 135
ἐργμάτων βασιλεῦσιν ἰσοδαίμονα τεύχει
85 φῶτα· κεῖνος ἀμφ' Ἀχέροντι ναιετάων ἐμὰν
γλῶσσαν εὑρέτω κελαδῆτιν, Ὀρσοτριαίνα 140
ἵν' ἐν ἀγῶνι βαρυκτύπου
θάλησε Κορινθίοις σελίνοις·

76. πεῖραν ἔχοντες.] Not 'having contended,' but as Dissen 'whenever they contend,' 'sustain a trial.'

77. ἵν'.] Refers to οἴκαδε.

79. πρόπολον.] 'Much concerned with,' as furnishing many victors, or, as Müller thought, as cultivators of lyric poetry and music, or, as Dissen explains, as providing choruses.

τοι.] This particle leads up to the impressive asyndeton, *infra* v. 85 or v. 82. It emphasises the whole sentence.

81. Cf. Nem. VIII. 47. The substitution of this phrase for ὕμνον anticipates an apodosis.

82. ἑψόμενος.] 'While being refined.' From ὁ χρυσὸς to φῶτα is a virtual parenthesis (the asyndeton being noteworthy), amplifying the general notion of στάλαν Παρίου λίθου λευκοτέραν. Perhaps grammatically the effect of minstrelsy in general (illustrated by a simile introduced parathetically, cf. O. and P. p. xxxv.) is made a false apodosis (cf. Pyth. XI. 41—45), followed abruptly by the true apodosis, κεῖνος εὑρέτω, κ.τ.λ, added to express the promise of the celebration asked for, which is *implied* in the preceding general statement, ὕμνος...τεύχει φῶτα. Or is the construction straightforward save for a natural impressive asyndeton and an easy omission, the drift being as follows: 'If thou biddest me celebrate Kallikles in song, (know that) this is the highest possible boon; it shall be granted'? It should be observed that this simile is drawn from *molten* gold.

84. Cf. for idea Ol. I. 113, ἐπ' ἄλλοισι δ' ἄλλοι μεγάλοι· τὸ δ' ἔσχατον κορυφοῦται βασιλεῦσι.

86. εὑρέτω.] 'Become aware that.' Cf. for sentiment Ol. VIII. 77 ff., XIV. 19.

87. ἵν'.] 'Here on earth where,' or, with Dissen, 'at the Isthmus where.' Bergk reads ἕνεκ'.

88. θάλησε.] 'He burst into bloom.' The etymology θηλῇ misled L. and S. The word must not be applied literally to σελίνοις, for the Isthmian crown was of withered, ξηρά, parsley. For the phrase cf. Ol. IX. 16, θάλλει δ' ἀρεταῖσι.

Στρ. ιβ'.

τὸν Εὐφάνης ἐθέλων γεραιὸς προπάτωρ 145
90 *ὁ σὸς ἀείσεται, παῖ.*
ἄλλοισι δ' ἄλικες ἄλλοι· τὰ δ' αὐτὸς ἄντα τύχῃ,
ἔλπεταί τις ἕκαστος ἐξοχώτατα φάσθαι. 150
οἷον αἰνέων κε Μελησίαν ἔριδα στρέφοι,
ῥήματα πλέκων, ἀπάλαιστος ἐν λόγῳ ἕλκειν,
95 μαλακὰ μὲν φρονέων ἐσλοῖς, 155
τραχὺς δὲ παλιγκότοις ἔφεδρος.

89. προπάτωρ.] I.e. ματροπάτωρ. See the following scheme.

Euphanes
Timokritos — Δ — Kallikles
Timâsarchos
(the subject of the ode).

90. So MSS. against scansion.

91. ἄλλοισι δ' ἄλικες ἄλλοι.] Von Leutsch suggests that the poet is thinking of the proverb ἥλιξ ἥλικα τέρπει, said to be derived from *Od.* XVII. 218. [Mezger.]

93. οἷον, κ.τ.λ.] 'For instance, were he to sing Melêsias' praises he would twist about (his theme of) the struggle, locking together phrases, hard to stir from his position in recital.'

Aristarchos read οἷον and ἔριδας. In this signal instance of Pindar's tendency to make his metaphors appropriate to the contest in which the person whom he is celebrating was victorious, στρέφοι alludes to the general turning and twisting of a wrestler's whole body, πλέκων to the interlacing of his limbs with his opponent's (see the group of Lottatori (Florence, Uffizi), of which there is a cast in the Fitzwilliam Museum), ἕλκειν is a more general term for the endeavour to move or bear down the adversary by tugging at him. Cookesley wrongly makes Euphanes the subject instead of the object of ἕλκειν. For the technical use cf. *Il.* XXIII. 714, τετρίγει δ' ἄρα νῶτα, θρασειάων ἀπὸ χειρῶν | ἑλκόμενα στερεῶς, Hes. *Scut. Herc.* 302, ἐμάχοντο πύξ τε καὶ ἑλκηδόν. For the appropriate metaphor cf. Ol. VIII. 24, διακρίνειν δυσπαλές, Ol. VI. 22, Nem. I. 7, VII. 70—72, Isth. II. 2. For the infinitive ἕλκειν cf. Ol. VIII. 24, Ol. VII. 25, Nem. III. 30. For the trainer Melêsias cf. Ol. VIII. 54 ff., Nem. VI. 66 to the end. From the trainer receiving such prominent honour as the theme of the conclusion in Nem. IV. and VI. one may perhaps infer that he engaged the poet to celebrate a pupil on both occasions, cf. Pyth. IV. *Introd.*

95. Cf. Ol. III. 17, πιστὰ φρονέων, but especially Pyth. VIII. 82, τέτρασι δ' ἔμπετες ὑψόθεν | σωμάτεσσι κακὰ φρονέων, of a wrestler.

ἐσλοῖς.] 'The noble,' i.e. here, victors and meritorious competitors in games.

96. παλιγκότοις.] 'Their malicious enemies.' It may be inferred from the last lines being devoted to enemies that Timâsarchos' victory was not altogether popular.

ἔφεδρος.] For the meaning of the term cf. Ol. VIII. 68. It simply means the man who 'draws a by' where an odd number of competitors are matched in pairs. Here Melêsias and his resentful rivals are paired, but Euphanes is ready to take up his quarrel.

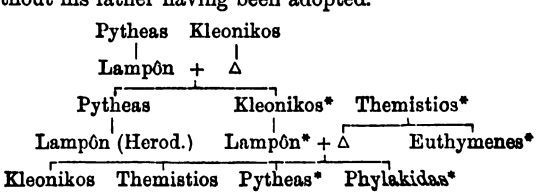
NEMEA V.

ON THE VICTORY OF PYTHEAS OF AEGINA IN THE BOYS' PANKRATION.

INTRODUCTION.

PYTHEAS, son of Lampôn, was the elder of two brothers, who were both pankratiasts, the younger of whom Phylakidas won the Isthmian victories commemorated in Isth. IV. (B.C. 478), and Isth. V. (B.C. 480). The elder brother's Nemean victory was earlier. They belonged to the noble *πάτρα* of the Psalychidae of Aegina (Isth. V. 63). Their father Lampôn was son of Kleonikos (Isth. V. 16), and was perhaps cousin to that ingenuous creature *Λάμπων ὁ Πύθεω, Αἰγινητέων τὰ πρῶτα* (Herod. IX. 78), who wished Pausanias to increase his fame by impaling Mardonios. Critics are cruel enough to make these two Lampôns *probably* identical, either Pytheas (Don.) or Kleonikos (Müller) being Lampôn's natural father, the other his adoptive father, or else Kleonikos being a second name given to Lampôn's father Pytheas. However we know that cousins did sometimes bear the same name, and the name of the victor Pytheas is no proof that his grandfather was Pytheas. If he were not the eldest son he would be more likely to be named after another senior member of the family than after his grandfather. So that the identity of Hêrodotos' and Pindar's Lampôn is not more than possible.

The following stemma, mostly hypothetical, shows how, according to the *Attic* habits of Nomenclature, the victor might get his name, without his father having been adopted.



The names marked with a star are mentioned by Pindar.

The rhythm is Dorian with exception of a few Lydian metres.

ANALYSIS.

vv.

1—6. The poet is not a maker of motionless statues, but his song travels by every craft to tell of Pytheas' Nemean victory won as a boy.

7—8. He did honour to the Aeakids and Aegina,

9—13. For which Pêleus, Telamôn and Phôkos prayed to Zeus Hellênios.

14—17. The poet hesitates to say why Pêleus and Telamôn left Aegina. Truth is not always to be told.

18. And silence is often the truest wisdom.

19—21. The poet is equal to uttering the high praises of the Aeakids for wealth, athletics and war.

22—39. For them the Muses sang of the temptation of Pêleus and his marriage with Thetis.

40, 42. Family destiny decides as to achievements.

43—47. The victor's maternal uncle was a victor.

48—49. Acknowledgment of the services of the Athenian trainer Menandros.

50—end. The victor's maternal grandfather was a victor at Epidauros in both boxing and the pankration.

This ode is particularly easy of general comprehension. From mention of the victor the poet passes rapidly to the myth of Pêleus, which illustrates *inter alia* the saw that 'truth is not always to be told;' a maxim which applies more or less to every family and to most individuals. Still there might be a reference to the discredit attaching to the family from the notoriety of the ἀνοσιόρατος λόγος of Lampôn, son of Pytheas, or to some other specific family skeleton. The last fifteen lines are devoted to the illustration of the poet's favorite theory that excellence is hereditary, in this case through the mother chiefly. It is likely that Pytheas intended to compete at Epidauros before long, as the poet ends off with his grandfather's exploits there.

Στρ. α'.

Οὐκ ἀνδριαντοποιός εἰμ', ὥστ' ἐλινύσοντα ἐργάζεσθαι
ἀγάλματ' ἐπ' αὐτᾶς βαθμίδος
ἑσταότ'· ἀλλ' ἐπὶ πάσας ὁλκάδος ἔν τ' ἀκάτῳ, γλυκεῖ' ἀοιδά, 5
στεῖχ' ἀπ' Αἰγίνας, διαγγέλλοισ', ὅτι
Λάμπωνος υἱὸς Πυθέας εὐρυσθενὴς
5 νίκη Νεμείοις παγκρατίου στέφανον,

1. From this passage Horace is said to have got his *exegi monumentum aere perennius* (*Od.* III. 30. 1).

ἐλινύσοντα.] Cf. Isth. II. 46. Inferior MSS. read ἐλινύσσοντα. Editors needlessly insert μ' after it. But ἐργάζεσθαι properly has an initial ϝ. An allusion to statuary was peculiarly appropriate in Aegina at this period, as Mezger remarks, quoting Schelling. Then Onâtas was flourishing.

αὐτᾶς.] According to Dissen = τᾶς αὐτᾶς, cf. αὐτὰ κέλευθα, *Il.* XII. 225, αὐτὴν ὁδόν, *Od.* X. 263. Add *Od.* VIII. 107, XVI. 138. The sense is rather 'on the base and nowhere else,' cf. the use of *ipse*, Ter. *And.* V. 6. 10, *in tempore ipso me aduenis*, 'at the *exact* time.' The idiom is confined to *time* in Latin and, generally at least, has reference to *space* in (Non-Attic) Greek. Perhaps θεὸς αὐτὸς | ὅς, *Od.* IV. 181, is an instance of the use of αὐτὸς = *idem*, as Cookesley suggests; but—'that god (and none other) who'—is a more forcible rendering.

2. ἐπὶ...ἐν.] Just as we say *on* a ship but *in* a boat.

ὁλκάδος.] From √ of ἕλκω; orig. a towed raft, afterwards, as here, a vessel of burden, a merchant ship.

ἀκάτῳ.] A vessel of light draught for carrying passengers, troops, &c.

3. στεῖχ'.] Only used of a voyage, I believe, here and *Il.* II. 287, στείχοντες ἀπ' Ἄργεος ἱππο βότοιο. Pindar means that travellers from Aegina will mention or even recite his ode.

διαγγέλλοισ'.] Note the preposition—'in divers directions,' 'abroad.'

4. εὐρυσθενής.] Of physical strength, Nem. III. 36, says Dissen; but Telamôn was potent as well as physically strong. Paley renders 'broad-shouldered.' I prefer 'far-famed for strength.'

5. νίκη.] 'Was winner of.' MSS. νικῇ, -ῇ. The present νίκημι of which this form is the 3rd Sing. Imp. occurs Theokr. VII. 40. Cf. ὄρημι = ὁράω, Theokr. Sapph. II. 11. The form νίκη occurs Theokr. VI. 45, νίκη μὰν οὐδ' ἄλλος, ἀνάσσατοι ἐγένοντο. These forms are omitted by Curtius in his *Second Excursus on the Verba Contracta. The Greek verb* (*Trans.*), p. 246. As we find ἀσάμενος in Alkaeos the forms in -ημι are probably contracted from by-forms in -εγα. Cf. O. and P. p. xli. 2nd par. and ὀπτεύμενος (Theokr. XXIII. 34) by ὀπτάω. The Impf. is used where we might expect the Aorist, in speaking of victories in games. Cf. *infra*, *v.* 43, Simonides, 153 [211], 154 [212],

οὔπω γένυσι φαίνων τέρειναν ματέρ' οἰνάνθας ὀπώραν, 10

Ἀντ. α'.

ἐκ δὲ Κρόνου καὶ Ζηνὸς ἥρωας αἰχματὰς φυτευθέντας καὶ ἀπὸ χρυσεᾶν Νηρηΐδων

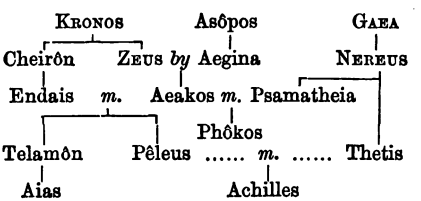
Αἰακίδας ἐγέραιρεν ματρόπολίν τε, φίλαν ξένων ἄρουραν· 15

τάν ποτ' εὔανδρόν τε καὶ ναυσικλυτὰν

155 [213]; but the Aorist is also used frequently. So we often have νικῶν for νικήσας. On Thuk. v. 49, Ἀνδροσθένης Ἀρκὰς παγκράτιον τὸ πρῶτον ἐνίκα, Arnold confounds that Impf. with the 'contemporaneous' (?) Impf. ἐτελεύτα (θέρος, ἔτος), where the action of the verb is continuous, 'drew to a close,' and renders 'A. was winning his prize.' Now in chronological records the Imp. ἐνίκα 'was victor (for the Olympiad, Pythiad, &c.),' is as natural as ἦρχε 'was archôn.' The use of the *official* tense may have spread, but on the other hand the *non-official* use, as here, may mean 'began to be victor.' For the accusative of reference στέφανον, cf. Simonides, Frag. 147 (203), νικᾶν τρίποδα, *infra*, v. 52.

6. γένυσι.] MSS. γένυς, Herm. γένυι. 'Not yet displaying on cheeks and chin down the daughter of (life's) ripening time.' (Lit. 'fruit-season, tender mother of vine-blossom.') For the metaphorical use of ὀπώρα, cf. Isth. II. 5, Aesch. *Suppl.* 996, ὑμᾶς δ' ἐπαινῶ μὴ καταισχύνειν ἐμέ, | ὥραν ἐχούσας τήνδ' ἐπίστρεπτον βροτοῖς. | τέρειν' ὀπώρα δ' εὐφύλακτος οὐδαμῶς, κ.τ.λ., where we have perhaps a reminiscence of this passage. 'Ὀπώρα is strictly speaking that part of the year which falls between the rising of the dog-star and the rising of Arcturus—the hottest season of the year, while the sun is in Leo. The ancient Greeks divided the year into seven seasons—ἔαρ, θέρος, ὀπώρα, φθινόπωρον, σπορητός, χείμων, φυταλία. 'Ὀπώρα sometimes means 'fruit:' thus Alcman calls honey: κηρίνη ὀπώρα, 'waxen fruit.' Hence, metaphorically, the most blooming time of youth: *I.* II. 5. See Schneider, *s.v.*' Don.

7. The following scheme shows the relationship:



8. φίλαν ξένων ἄρουραν.] Cf. Pyth. III. 5, νόον ἀνδρῶν φίλον. Here φίλ. ἄρ. go together to make up one idea, 'favourite-resort.'

9. Cf. Ol. VI. 9, ἀκίνδυνοι δ' ἀρεταὶ | οὔτε παρ' ἀνδράσιν οὔτ' ἐν

10 θέσσαντο, πὰρ βωμὸν πατέρος Ἑλλανίου
στάντες, πίτναν τ' εἰς αἰθέρα χεῖρας ἁμᾷ 20
Ἐνδαΐδος ἀριγνῶτες υἱοὶ καὶ βία Φώκου κρέοντος,
Ἐπ. α'.
ὁ τᾶς θεοῦ, ὃν Ψαμάθεια τίκτ' ἐπὶ ῥηγμῖνι πόντου.
αἰδέομαι μέγα εἰπεῖν ἐν δίκᾳ τε μὴ κεκινδυνευμένον, 25
15 πῶς δὴ λίπον εὐκλέα νᾶσον, καὶ τίς ἄνδρας ἀλκίμους
δαίμων ἀπ' Οἰνώνας ἔλασεν. στάσομαι· οὔ τοι ἅπασα
κερδίων 30

ναυσὶ κοίλαις τίμιαι, where as here ἄνδρες seem to be warrior landsmen. For ναυσικλυτὰν cf. Nem. III. 2, πολυξέναν, VII. 83, ἁμέρᾳ.

10. θέσσαντο.] For construction cf. Pyth. VIII. 72, θεῶν ὅπιν ἄφθιτον αἰτέω. [The Schol. here translates it: ηὔξαντο. It bears the same sense in Apoll. Rhod. I. 824: οἱ δ' ἄρα θεσσάμενοι παίδων γένος, ὅσον ἔλειπτο, where the Schol. says: ἐξ αἰτήσεως ἀναλαβόντες, αἰτήσαντες. Θέσσασθαι γὰρ τὸ αἰτῆσαι καὶ ἱκετεῦσαι. καὶ Ἡσίοδος: θεσσάμενος γενεὴν Κλεοδαίου κυδαλίμοιο. καὶ Ἀρχίλοχος: πολλὰ δ' ἐϋπλοκάμου πολιῆς ἁλὸς ἐν πελάγεσσι θεσσάμενοι γλυκερὸν νόστον. Don.] Curtius refers these forms to the √θες, 'pray,' whence he derives θεός. Cf. πολύθεστος, 'multi factus (?),' Kallim., ἀπόθεστος, 'despised,' Od. XVII. 296. Lat. feriae, festus. This seems sound except as to the meaning of the √ θες. We cannot well attach the meaning 'prayer,' 'desire,' to Odysseus' old dog. He was 'neglected,' 'rejected,' rather than 'unprayed for,' 'prayed against,' 'undesirable.' Feriae again is 'ordained (appointed) day,' or 'rites.' As far as usage goes θέσσασθαι = impetrâsse, 'to get ordained (appointed) for one' (θέσσεσθαι, 'to be for getting ordained (appointed) for one'). Kallimachos' πολύθεστος (Dem. 48, τέκνον ἐλίνυσον, τέκνον πολύθεστε τοκεῦσι), looks like a coined correlative to ἀπόθεστος, or as if it meant multa impetrans. For Πασιθέη, not 'die allbegehrte,' but 'ordaining (ordering) for all,' cf. Πασιτέλης, and for the meaning cf. Θέτις. I therefore infer that the √ θες, fes is an extension of the √ dha (θε).

πὰρ βωμόν.] Cf. Pyth. IV. 74, (μάντευμα) πὰρ μέσον ὀμφαλὸν εὐδένδροιο ῥηθὲν ματέρος. Cf. Madv. § 75. L. and S. say that with such use of παρὰ there is always reference to past motion, which is not true of these two instances. It denotes not only motion beside, but extension beside (Kühner).

Ἑλλανίου.] There was a temple of Zeus Hellânios in Aegina said to have been built by the Myrmidons.

11. πίτναν.] For ἐπίτνασαν. From πίτνημι*, an assumed byform of πετάννυμι. Homer has the forms Il. πίτνατο, Od. XI. 392, πιτνὰς εἰς ἐμὲ χεῖρας.

12. ἀριγν. υἱ.] Pêleus and Telamôn, 'mighty prince Phôkos,' their half-brother whom they slew, being the son of the Nêreid Psamatheia. Endais, Aeakos' wife, was daughter of Cheirôn. For the slaughter of Phôkos, cf. Apollodôros, III. 12. 6, Pausan. II. 29, 7.

14. ἐν δίκᾳ.] Cf. Ol. VI. 12, for this adverbial phrase.

16. ἀπ. Οἰν.] So MSS.; ἀποινώσας, old editions.

4—2

φαίνοισα πρόσωπον ἀλάθει' ἀτρεκής·
καὶ τὸ σιγᾶν πολλάκις ἐστὶ σοφώτατον ἀνθρώπῳ
νοῆσαι.

Στρ. β'.

εἰ δ' ὄλβον ἢ χειρῶν βίαν ἢ σιδαρίταν ἐπαινῆσαι
πόλεμον δεδόκηται, μακρά μοι 35
20 αὐτόθεν ἅλμαθ' ὑποσκάπτοι τις· ἔχω γονάτων ἐλαφρὸν ὁρμάν·

στάσομαι.] Cf. Ol. I. 52.

οὔ τοι, κ.τ.λ.] 'Verily it is not in every case (cf. Ol. IX. 100, τὸ δὲ φυᾷ κράτιστον ἅπαν) better that exact truth should unveil her face.' For construction, cf. Ol. IX. 103, ἄνευ δὲ θεοῦ σεσιγαμένον | οὐ σκαιότερον χρῆμ' ἕκαστον—and my note.

18. νοῆσαι.] For Inf. cf. Ol. VII. 25, τοῦτο δ' ἀμάχανον εὑρεῖν, ὅτι νῦν ἐν καὶ τελευτᾷ φέρτατον ἀνδρὶ τυχεῖν, Nem. III. 30.

19. δεδόκηται.] Rare form for δέδοκται. Cf. Curtius, *The Greek Verb* (*Trans.*), p. 262, Herod. VII. 16.

20. αὐτόθεν.] Interpolated MSS. δ' αὐτόθεν, Böckh, Bergk δὴ αὐτόθεν. 'From this point,'—as βατὴρ (ἀρχὴ τοῦ τῶν πεντάθλων σκάμματος, Hesych.). From this notice and our μακρὰ ἅλματα (=σκάμματα) we may infer that the trench was dug along the length of the leap for the leapers to jump into. It was said to have been originally fifty feet long, and Phayllos of Krotôna was said to have jumped nearly five feet beyond it at Delphi. Eustathios cites the inscription on his statue, πέντ' ἐπὶ πεντήκοντα πόδας πήδησε Φάϋλλος | δίσκευσεν δ' ἑκατὸν πέντ' ἀπολειπομένων. Cf. Schol. on Lucian *Ad Somn.* 6, τῶν πρὸ αὐτοῦ σκαπτόντων ν' πόδας καὶ τούτους πηδώντων ὁ ὑπὲρ τοὺς ν' πάνυ ἐπήδησεν.

Whether the σκάμματα was an actual trench or only a strip of soil loosened with the spade, as in the English long jump, it is hard to say. Flavius Philostratus speaks of the danger of hurting the limbs in the leaping match. Whether the use of ἀλτῆρες would make our kind of long jump dangerous is not proved; that they could not enable a leaper to reach 50 feet seems certain. The danger suggests a descent. I have given a great deal of attention to modern athletics, and it seems to me that we need the assumption of a fall of 30 ft. to bring the 50 and 55 ft. leaps within the bounds of credibility! It is obvious that the distance of the leap was measured along a given direction; but that there was a maximum limit of length is incredible. See my note on Pyth. I. 44, which applies as well to the leap as to the discus or javelin throwing. As for Hor. *Od.* I. 8. 12, *saepe disco*, | *saepe trans finem nobilis expedito*, the exercises of the *campus* are referred to, not regular games; again, the passing of the *finis* is a credit, not a disqualification. Phayllos and Chiônis are said to have leaped beyond the σκάμματα (which Eustathius calls *collectively* τὰ ἐσκαμμένα, misunderstood by Philipp to mean marks of the several leaps, by Dissen to mean a transverse trench bounding the end of the leaping-ground). Their achievement does not appear to have been a disadvantage. Any official mark of distance would be for a warning to spectators and a guide to competitors, not a check

καὶ πέραν πόντοιο πάλλοντ' αἰετοί. 40
πρόφρων δὲ καὶ κείνοις ἄειδ' ἐν Παλίῳ
Μοισᾶν ὁ κάλλιστος χορός, ἐν δὲ μέσαις
φόρμιγγ' Ἀπόλλων ἑπτάγλωσσον χρυσέῳ πλάκτρῳ
διώκων

Ἀντ. β'.

ἀγεῖτο παντοίων νόμων· αἱ δὲ πρώτιστον μὲν ὕμνησαν
Διὸς ἀρχόμεναι σεμνὰν Θέτιν 45
Πηλέα θ', ὥς τέ νιν ἁβρὰ Κρηθεὶς Ἱπολύτα δόλῳ
πεδᾶσαι
ἤθελε ξυνᾶνα Μαγνήτων σκοπὸν 50
πείσαισ' ἀκοίταν ποικίλοις βουλεύμασιν,

on their performances, or else merely the boundary of the space which under ordinary circumstances was sufficient for the particular exercise. The Schol. on this passage of Pindar says ἡ δὲ μεταφορὰ ἀπὸ τῶν πεντάθλων· ἐκείνων γὰρ κατὰ τὸν ἀγῶνα πηδώντων ὑποσκάπτεται βόθρος, ἑκάστου τὸ ἅλμα δεικνύς. It is not correct to make a distinction between this βόθρος and σκάμμα. The Schol. seems wrong in saying δεικνύς.

ἐλαφρόν.] *Metri causa.* MSS. ἐλαφράν.

ὁρμάν.] 'A spring.'

21. πάλλοντ'.] 'Shoot.' The context shows that the poet is thinking of a spring. The swift straight flight of the eagle may well be described as if it were the result of one impulse, like the flight of a stone or a javelin. Note that our *fly*, Ger. *fliegen*, and our *spring* are expansions with g for earlier k or gh (cf. σπέρχω) of the √SPAR, SPAL, Curtius, *Grundz.* No. 389.

22. δέ.] Introduces the subjects just announced, beginning with ὄλβος.

καὶ κείνοις.] So Böckh. MSS. κἀκείνοις ἀείδει Π., cf. Ol. XI. 41, Pyth. III. 55, also τῶνδ' ἐκείνων τε (MSS.), Ol. VI. 102. In Ol. II. 99 καὶ κεῖνος ought to be read from the old MSS. The only case in Pindar where the form ἐκειν- occurs without crasis of καὶ or elision of ε before it is in a corrupt fragment, No. 114 [102], from Clemens Alex. 'To them too,' as well as to Kadmos; cf. Pyth. III. 89, 90. Mr Sandys on Eur. *Bacch.* 877—881 quotes Theognis, *v.* 75, Μοῖσαι καὶ Χάριτες κοῦραι Διός, αἵ ποτε Κάδμου | ἐς γάμον ἐλθοῦσαι, καλὸν ἀείσατ' ἔπος. | ὅττι καλὸν φίλον ἐστί, τὸ δ' οὐ καλὸν οὐ φίλον ἐστί, and Plato, *Lysis*, p. 216 C, κινδυνεύει κατὰ τὴν παλαιὰν παροιμίαν τὸ καλὸν φίλον εἶναι. This saying might well be introduced into the account of Pêleus' honourable repulse of Hippolytê.

24. Cf. Pyth. I. 1.

25. Διὸς ἀρχ.] Cf. Nem. II. 3.

27. ξυνᾶνα.] For ξυνάονα; cf. Pyth. III. 48. 'Having beguiled by cunningly devised tales her husband, the king of the Magnêtes, *to be her accomplice*,' not 'his friend.' Cf. Aesch. *P. V.* 559, ἔδνοις ἄγαγες Ἡσιόναν | πιθὼν δάμαρτα κοινόλεκτρον. For σκοπὸν cf. Ol. I. 54, VI. 59, Pyth. III. 27.

ψεύσταν δὲ ποιητὸν συνέπαξε λόγον,
ὡς ἄρα νυμφείας ἐπείρα κεῖνος ἐν λέκτροις Ἀκάστου 55
Ἐπ. β'.
εὐνᾶς· τὸ δ' ἐναντίον ἔσκεν· πολλὰ γάρ μιν παντὶ θυμῷ
παρφαμένα λιτάνευεν. τοῦ δ' * ἄρ' * ὀργὰν κνίζον αἰπεινοὶ λόγοι·
εὐθὺς δ' ἀπανάνατο νύμφαν, ξεινίου πατρὸς χόλον 60
δείσαις· ὁ δ' ἐφράσθη κατένευσέν τέ οἱ ὀρσινεφὴς ἐξ οὐρανοῦ
Ζεὺς ἀθανάτων βασιλεύς, ὥστ' ἐν τάχει
ποντιᾶν χρυσαλακάτων τινὰ Νηρεΐδων πράξειν ἄκοιτιν, 65
Στρ. γ'.
γαμβρὸν Ποσειδάωνα πείσαις, ὃς Αἰγᾶθεν ποτὶ κλειτὰν θαμὰ νίσεται Ἰσθμὸν Δωρίαν·
ἔνθα μιν εὔφρονες ἵλαι σὺν καλάμοιο βοᾷ θεὸν δέκονται, 70

29. 'For she concocted a lying fiction.'

30. ἄρα.] 'Forsooth,' 'as she said.'

31. εὐνᾶς.] 'Union,' cf. Ol. IX. 44, Isth. VII. 30.

32. παρφαμένα.] 'Trying to beguile him.' Cf. Ol. VII. 60, παρφάμεν ὅρκον, 'to utter an oath guilefully.'

δ' ἄρ'.] Rauchenstein. MSS. δὲ.

αἰπεινοί.] 'Bold,' 'wanton;' uttered under influence of stupendous (αἰπύς, *q. v.*) passion.

The combination of blameworthiness and loftiness occurs in Aesch. *P. V.* 18, τῆς ὀρθοβούλου Θέμιδος αἰπυμῆτα παῖ, where the epithets are nearly correlatives. Lat. *praeceps*.

33. ξειν. πατ.] Ζεὺς Ξένιος.

34. ὀρσινεφής.] Epithet of Zeus 'he thunderer, cf. Ol. IV. 1.

35. ὥστ'.] Cf. Thuk. VIII. 86, ἐπαγγελλόμενοι ὥστε βοηθεῖν, Madv. § 143. Render, 'to the effect that.'

36. πράξειν.] 'That he (Pêleus) would be requited with.' Cf. Pyth. II. 40. Of course πείσαις refers back to Zeus. Cf. Isth. VII. 27 for the myth.

37. γαμβρόν.] As husband of Amphitritê Poseidôn was connected by marriage with the Nêreids.

Αἰγᾶθεν.] Probably the Achaean Aegae, cf. *Il.* VIII. 203.

38. εὔφρονες ἵλαι.] 'Festive throngs.' Cf. Nem. IV. 1.

Dissen thinks Poseidôn and the Isthmos are mentioned because Phylakidas was preparing to compete at the Isthmian games. For μιν...θεὸν cf. *Od.* VI. 48, ἥ μιν ἔγειρεν Ναυσικάαν εὔπεπλον.

καὶ σθένει γυίων ἐρίζοντι θρασεῖ.
40 πότμος δὲ κρίνει συγγενὴς ἔργων περὶ
πάντων. τὺ δ' Αἰγίνᾳ θεοῦ, Εὐθύμενες, 75
Νίκας ἐν ἀγκώνεσσι πιτνῶν ποικίλων ἔψαυσας ὕμνων.

Ἀντ. γ'.

ἦτοι μεταΐξαντα καὶ νῦν τεὸν μάτρω σ' ἀγάλλει
κεῖνος, ὁμόσπορον ἔθνος, Πυθέα. 80
ἁ Νεμέα μὲν ἄραρεν μείς τ' ἐπιχώριος, ὃν φίλησ'
Ἀπόλλων·
45 ἅλικας δ' ἐλθόντας οἴκοι τ' ἐκράτει
Νίσου τ' ἐν εὐαγκεῖ λόφῳ. χαίρω δ' ὅτι 85
ἐσλοῖσι μάρναται πέρι πᾶσα πόλις.
ἴσθι, γλυκεῖάν τοι Μενάνδρου σὺν τύχᾳ μόχθων
ἀμοιβὰν

Ἐπ. γ'.

ἐπαύρεο. χρὴ δ' ἀπ' Ἀθανᾶν τέκτον ἀεθληταῖσιν
ἔμμεν· 90
50 εἰ δὲ Θεμίστιον ἵκεις ὥστ' ἀείδειν, μηκέτι ῥίγει· δίδοι
φωνάν, ἀνὰ δ' ἱστία τεῖνον πρὸς ζυγὸν καρχασίου,

39. Especially in the pankration.

40. πότμος συγγενής.] Cf. Isth. I. 40, Pyth. V. 16. 'The destiny that attends a man's race.'

41. Cookesley points out the exception to Monk's rule that θεὸς is not fem. with a proper name added, and compares Soph. *Ant.* 800, θεὸς Ἀφροδίτα.

42. Cf. Isth. II. 26.

43. MSS. read ἦ. μ. κ. ν. τεὸς μάτρως ἀγάλλει κείνου ὁ. ἔ. Πυθέας. 'Verily, as thou followest eagerly thy mother's brother, he, thy blood-relation, sheds glory on thee.' Böckh read—, Πυθέα, in other respects following MSS. Cf. Nem. VI. 15.

44. ἄραρεν.] Cf. Nem. III. 64. Note the periphrasis for the Aeginêtan month Delphinios, April or May, when the Aeginêtan Delphinia or Hydrophoria and perhaps the Pythia at Megara were celebrated.

48. σὺν τύχᾳ.] Cf. Nem. IV. 7. Menandros' aid was somehow secured by public effort.

50. Themistios was Euthymenes' father, the victor's maternal grandfather, according to the best explanations.

μηκ. ῥίγει.] 'Wax warm' in his praise. Dissen cites *frigeo* Cic. *Ad fam.* XI. 13, *Verr.* IV. 25.

δίδοι.] For this imper., cf. O. and P. p. xl.; for the phrase cf. Eur. *Iph. in T.* 1161, δίδωμ' ἔπος τόδε.

51. 'Set thy sails full.' For the metaphor cf. Pyth. I. 91, ἐξίει δ' ὥσπερ κυβερνάτας ἀνὴρ ἱστίον ἀνεμόεν. Dissen cites Plato, *Protag.* p. 338A.

πύκταν τέ νιν καὶ παγκρατίου φθέγξαι ἑλεῖν Ἐπι-
δαύρῳ διπλόαν 95
νικῶντ' ἀρετάν, προθύροισιν δ' Αἰακοῦ
ἀνθέων ποιάεντα φέρειν στεφανώματα σὺν ξανθαῖς
Χάρισσιν.

53. ἀρετάν.] For the acc. cf. *supra*, *v.* 5. For the meaning 'victory,' 'glory,' cf. Isth. I. 41.

For the connection of the Graces with victory cf. Pyth. VI. 2, Nem. IX. 54, X. 1.

54. προθύρ. Αἰακ.] Themistios had been victor at the Aeakeia, and his statue in the pronaos of the Aeakeion still bore crowns of grass and flowers. Note the present tense, φέρειν, but the aorist, ἑλεῖν.

NEMEA VI.

ON THE VICTORY OF ALKIMIDAS OF AEGINA IN THE BOYS' WRESTLING MATCH.

INTRODUCTION.

ALKIMIDAS, son of Theôn, one of the clan of the Bassidae (*v.* 32), was trained by Melêsias of Athens, and therefore probably won before Ol. 80. 3, B.C. 458, about the same period as the victory celebrated in Ol. VIII., gained by another pupil of Melêsias. The poet appears to have been engaged by the clan or Melêsias rather than by the victor himself. According to K. A. Müller the Bassidae were Hêrakleids. That the poet composed the ode at Aegina has been inferred from *τάνδε νᾶσον* (*v.* 48); but this is not conclusive, cf. Pyth. IX. 91, Ol. VIII. 25.

ANALYSIS.

vv.

1—7. Men and gods are of common origin but have diverse powers, yet men, for all their ignorance of the future, are a little like immortals.

8—11. The victor's family illustrates this. For its powers are shown in alternate generations.

11—25. Celebration of the success of the victor and his ancestors.

25—27. No other family has won more boxing matches.

27—29. The poet's high praises are true and proper.

29, 30. He invokes the Muse to glorify the victor.

30, 31. Bards and chroniclers revive the memory of great deeds.

32—46. Such as those of the Bassidae which the poet enumerates.

47—56. Praise of older Aeakidae, especially of Achilles.

57—59. But the present achievement is ever most interesting.
59—63. The poet willingly undertakes the double duty of proclaiming the twenty-fifth victory of the clan.
63—65. The lot disappointed them of two Olympian victories.
66—end. Melêsias as a trainer is as pre-eminent as a dolphin is for swiftness among creatures of the deep.

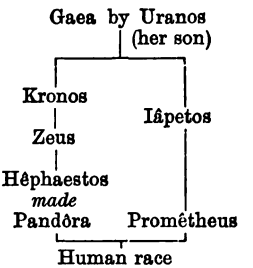
Στρ. α'.

Ἓν ἀνδρῶν, | ἓν [καὶ] θεῶν γένος· ἐκ μιᾶς δὲ πνέομεν
ματρὸς ἀμφότεροι· διείργει δὲ πᾶσα κεκριμένα

1. Commonly read after the MSS. Ἓν ἀνδρῶν, ἓν θεῶν γένος. Most commentators render in effect, with Cookesley, 'The race of man is one, the race of gods is another, though both are created of one another. But a totally different power distinguishes (*the two races*), since the one is worthless, but the firm heaven eternally remains an imperishable mansion (*for the other*). Yet we resemble them to a certain degree.' The choice between this mode of interpretation and that of the Schol. and Heyne is very perplexing: but a better connection seems to be given by the alternative, 'The race of men (and) of gods is one and the same, *for* we have our life from one and the same Mother (Γαῖα). But difference of faculties distinguishes us, inasmuch as the one &c.'

The construction involved seems admissible even without the insertion of καί. The presumed ἓν—ἓν = 'one'—'another' seems to me to demand illustration. If, on the other hand, there is a metrical division after ἀνδρῶν, the likelihood of which can be seen at a glance, the order is equivalent to ἓν, ἓν ἀ. θ. γ. Cf. O. and P. p. xxxvi. As the Greek for 'one' occurs thrice in the space of so few words, each and all of the three would seem to be intended to emphasize the idea of *unity*. The asyndeton is not inappropriate in a solemn conjunction of opposed ideas. Cf. Pyth. III. 30, κλέπτει τέ νιν | οὐ θεὸς οὐ βροτὸς ἔργοις οὔτε βουλαῖς.

πνέομεν.] Cf. Soph. *Tr.* 1160, πρὸς τῶν (? βροτῶν) πνεόντων μηδενὸς θανεῖν ὕπο (ἐμοὶ ἦν πρόφαντον). The following stemma exhibits the common descent of Gods and men from Gaea.



2. διείργει.] Cf. Nem. VII. 6, εἴργει δὲ πότμῳ ζυγένθ' ἕτερον ἕτερα.

πᾶσα.] 'Wholly,' cf. Madv. § 86 *a*; or 'in every case,' cf. Nem. V. 16.

κεκριμένα.] Cf. Hes. *Scut. Herc.* 65, Ἰφικλῆα...κεκριμένην γενεήν, i.e. distinguished from Hêrakles. Schol. ἡ ἀμετάβλητος ἢ ἡ κεχωρισμένη, the latter is clearly right. For the construction of the participle and substantive cf. Ol. IX. 103, Isth. VII. 12, δεῖμα παροιχόμενον, Nem. IX. 6.

δύναμις, ὡς τὸ μὲν οὐδέν, ὁ δὲ χάλκεος ἀσφαλὲς αἰὲν
ἕδος 5
μένει οὐρανός. ἀλλά τι προσφέρομεν ἔμπαν | ἢ μέγαν
5 *νόον ἤτοι φύσιν ἀθανάτοις,*
καίπερ ἐφαμερίαν οὐκ εἰδότες οὐδὲ μετὰ νύκτας | ἄμμε
πότμος 10

3. *ὡς.*] The Schol. explains by *τοσοῦτον ὥστε*, a Hêrodotean use found in Xenophôn and Attic poets with antecedent expressed (Madv. § 166 *c*, Rem. 2). This then is open to question. In the cases where *ὡς* = 'for' or 'since' it introduces a cause, not, as here, an illustration which comes nearer to *effect* than to cause. The closest parallel I know of is Eur. *Hipp.* 651, *νῦν δ' αἱ μὲν ἔνδον δρῶσιν αἱ κακαὶ κακὰ | βουλεύματ', ἔξω δ' ἐκφέρουσι πρόσπολοι | ὡς* ('just as') *καὶ σύ γ' ἡμῖν Πατρὸς, ὦ κακὸν κάρα, | λέκτρων ἀθίκτων ἦλθες ἐς συναλλαγάς.* I prefer to take the *ὡς* as exclamatory with a full stop before it, though I have not altered the usual text, 'How manifest it is that...'

χάλκεος.] Cf. Isth. VI. 44, Pyth. X. 27, *Il.* V. 504, XVII. 425. So Milton, *Par. L.* VII. 199, 'chariots winged | From th' armoury of God, where stand of old | Myriads between two *brazen* mountains lodged | Against a solemn day.'

ἀσφ. αἰ. ἕδ.] Cf. Hes. *Theog.* 126, *Γαῖα δέ τοι πρῶτον μὲν ἐγείνατο ἶσον ἑαυτῇ | οὐρανὸν ἀστεροένθ' ἵνα μιν περὶ πάντα καλύπτοι, | ὄφρ' εἴη μακάρεσσι θεοῖς ἕδος ἀσφαλὲς αἰεί.*

4. *προσφέρομεν.*] L. and S. make this transitive. Editors regard it as intransitive 'we resemble.' Cf. Frag. 19 [173], *θηρὸς πετραίου χρωτὶ μάλιστα νόον προσφέρων.* The tragic fragment quoted by the Schol. on Nem. III. 127, *καὶ παιδὶ καὶ γέροντι προσφέρων τρόπους*, interpreted *πάσῃ ὁμιλῆσαι ἡλικίᾳ δυνάμενος καθ' ἕκαστον μέρος τῆς ἡλικίας*, does not seem to the point. If *νόον, φύσιν* or any part or aspect of *self* be expressed the middle is not required to further indicate self. Still Dissen's observation remains true that compounds of *φέρω* are not seldom used intransitively, e.g. *ἀναφέρειν, ἐκφέρειν, συμφέρειν*, which bear the same sense in active and middle (while *διαφέρειν* = 'to be different,' *προφέρειν, ὑπερφέρειν* = 'to excel').

ἔμπαν.] Refers back, though followed by *καίπερ*. Cf. Nem. IV. 36. The poet seems to regard a knowledge of the future as the most distinctive characteristic of divinity. For man's lack thereof cf. Ol. XII. 7—9, Isth. VII. 14.

5. *ἤ...ἤτοι.*] Rare or unique order: *ἤτοι, ἤτοι—γε* should precede *ἤ*. The *τοι* shows that the godlike physique is more common than the godlike mind. Cf. Thuk. VI. 34, 4, 40, 1.

φύσιν.] 'Physique.' Cf. Isth. III. 67, *οὐ γὰρ φύσιν Ὠαριωνείαν ἔλαχεν.* Pindar in these places includes beauty and strength as well as 'stature' for which Soph. *Oed. R.* 740 is quoted. Note that *μέγαν* is emphatic. Only the finest specimens of humanity, which show likeness to divinity, are *θεοειδής, θεοείκελος.*

6. *ἐφαμερίαν.*] For form cf. Nem. III. 2. For adjective used adverbially cf. Ol. XIII. 17.

μετὰ νύκτας.] 'Night by night.' Critics have altered to *κατὰ ν.* (Pauwe), *νυχίαν τίς* (Hartung), *μεσονύκτιον τίς ἄμμι* (MSS. *ἄμμε*) *πότμος*

οἵαν τιν' ἔγραψε δραμεῖν ποτὶ στάθμαν.

Ἀντ. α'.

τεκμαίρει | καὶ νῦν Ἀλκιμίδα τὸ συγγενές ἰδεῖν 15
ἄγχι καρποφόροις ἀρούραισιν, αἴτ' ἀμειβόμεναι
10 τόκα μὲν ὧν βίον ἀνδράσιν ἐπητανὸν ἐκ πεδίων ἔδοσαν,
τόκα δ' αὖτ' ἀναπαυσάμεναι σθένος ἔμαρψαν. | ἦλθέ τοι 20
Νεμέας ἐξ ἐρατῶν ἀέθλων

τίν' ἔγραψε (Rauchenstein); but μεθ' ἡμέραν gives enough support.

7. οἵαν τιν'.] So Böckh for MSS. ἄν τιν' and ἄντιν'.

ἔγραψε.] Cookesley renders 'marks out,' the στάθμα being the γραμμή, the line marking the end of the course. Cf. Pyth. IX. 118. Dissen translates *jussit* proprie, *legem scripsit*. For στάθμαν cf. Eur. *Ion*, 1514, παρ' οἵαν ἤλθομεν στάθμην βίου. Both these constructions, in my opinion, need ἅμμα and also δραμεῖν πότι, for which, however, see Pyth. IX. 123, δίκον | φύλλ' ἔπι. Mezger quotes Pyth. VI. 45; wrongly, I think, both there and here, explaining στάθμαν as 'die Messschnur, die Schmitze, welche durch den Röthel mit dem sie gefärbt ist die Linie bezeichnet, nach welcher man sich zu richten hat.' But it is precisely the lack of guiding lines which the poet asserts.

Adhering to the MSS. we may render 'to run to what goal Destiny (as ἀγωνοθέτης) enters our names.' Note that ἔγραψεν is a gnômic aorist (so too ἔδοσαν, *v.* 10, ἔμαρψαν, *v.* 11) and should not be translated 'has marked out, has prescribed, vorgezeichnet hat.' For the inf. δραμεῖν cf. Goodwin, § 97; Madv. § 148.

8. καὶ νῦν.] So best MSS., but so too Pyth. IX. 71. 'So in the case before us Alkimidas gives proof to be seen that the genius of his race is like that of corn-bearing tilth.'

τὸ συγγενές.] Dissen's interpretation must be right, as the alternation in successive generations extends over the victor's family and is peculiar to it. For the phrase cf. Pyth. X. 12, where the sense is limited to the manifestation in one individual of hereditary qualities. In fact τὸ συγγενὲς in its widest sense is whatever is derived from πότμος συγγενής, Isth. I. 39; Nem. V. 40. The Schol. interprets τὴν πρὸς τὸ θεῖον ἡμῶν συγγένειαν; Hermann, τοὺς συγγενεῖς, which is included in my interpretation. I think the word 'genius' may include the idea of πότμος.

9. For general sentiment cf. Nem. XI. 40.

10. ἐκ πεδίων.] The Triclinian MSS. omit ἐκ, but ἐπῆετανὸν is supported by Hes. *W. and D.* 607 (605).

11. ἀναπαυσάμεναι.] 'After lying fallow again (αὖτε) attain strength.' This use of μάρπτω comes nearest to the Skt. √ *mṛiç*, *touch*, with which, *pace* Ascoli, I connect it (so also Curtius in his 2nd ed.).

12. ἐρατῶν.] 'Delightful,' because he had been victorious. Cf. Ol. VI. 12 (Dissen).

παῖς ἐναγώνιος, ὃς ταύταν μεθέπων Διόθεν αἶσαν | νῦν
πέφανται 25
οὐκ ἄμμορος ἀμφὶ πάλᾳ κυναγέτας

Ἐπ. α'.

ἴχνεσιν ἐν Πραξιδάμαντος ἐὸν πόδα νέμων
πατροπάτορος ὁμαιμίου.
κεῖνος γὰρ Ὀλυμπιόνικος ἐὼν Αἰακίδαις 30
ἔρνεα πρῶτος [ἐπάρκεσ'] ἀπ' Ἀλφεοῦ,
καὶ πεντάκις Ἰσθμοῖ στεφανωσάμενος,
Νεμέᾳ δὲ τρίς,
ἔπαυσε λάθαν 35
Σωκλείδα, ὃς ὑπέρτατος
Ἀγησιμάχῳ υἱέων γένετο.

Στρ. β'.

ἐπεί οἱ | τρεῖς ἀεθλοφόροι πρὸς ἄκρον ἀρετᾶς
ἦλθον, οἴτε πόνων ἐγεύσαντο. σὺν θεοῦ δὲ τύχᾳ 40

13. Διόθεν αἶσαν.] Cf. Ol. IX. 42, Διὸς αἶσα; Pyth. XI. 50, θεόθεν καλῶν, and for the exact sense of αἶσα, Nem. III. 15, *infra*, *v.* 49.

14. ἄμμορος.] Not altered from ἄμορος or ἄμοιρος, but from ἀνα- or ἀν-μορος, the original sense of μόρος being preserved in the compound.

ἀμφί.] Cf. Pyth. V. 111; Nem. I. 29; Isth. IV. 55.

15. πόδα νέμων.] Cf. Soph. *Aiax*, 369, οὐκ ἄψορρον ἐκνεμεῖ πόδα, which I explain, lit. 'Will you not move off this pasturage as to your (with) returning foot?' The πόδα would not be added to the middle but for the ἄψορρον, which however Prof. Jebb takes as an adverb. Rather compare Aesch. *Ag.* 666 (P.), προνοίαισι τοῦ πεπρωμένου | γλῶσσαν ἐν τύχᾳ νέμων, 'guiding his tongue—.'

16. ὁμαιμίου.] Hermann, ὁμαιχμίου, 'of like mettle.'

18. ἐπάρκεσ'.] MSS. have lost ⏑–⏑, not ⏑—⏑⏑. Böckh ἐλαίας, Kayser ἐνεγκών, Hermann ἐϋρρόου, Mommsen ἐπεὶ δράπεν. For the fact cf. Pausan. VI. 18. 5. Praxidamas won, πυγμῇ, Ol. 59. It seems to me evident that a verb is missing.

21. 'He put an end to the oblivion of Sôkleidas,' by causing him to be proclaimed as a victor's father. Or was he grandfather, ὑπέρτ. being 'best'?

24. ἐπεί.] Refers back to λάθαν. Most editors except Bergk and Mommsen read ἐπεὶ οἱ. But one Schol. makes οἱ the pronoun, referring it to Agêsimachos, three of whose younger sons were victors. Cf. Nem. I. 58. Another Schol. refers it to Sôkleidas, with less probability.

ἄκρον ἀρετᾶς.] Cf. Pyth. XI. 55, Theokr. I. 20, Isth. III. 50, τέλος ἄκρον, Simonides, ἐς ἄκρον ἀνδρείας.

25. ἐγεύσαντο.] Cf. Pyth. X. 7, γεύεται γὰρ ἀέθλων, Isth. IV. 20.

τύχᾳ.] Cf. Nem. IV. 7, *v.* 48, Pyth. II. 56, τὸ πλουτεῖν σὺν τύχᾳ

ἕτερον οὔ τινα οἶκον ἀπεφάνατο πυγμαχία πλεόνων
ταμίαν στεφάνων μυχῷ Ἑλλάδος ἁπάσας. | ἔλπομαι 45
μέγα εἰπὼν σκοποῦ ἄντα τυχεῖν
ὥτ' ἀπὸ τόξου ἱείς· εὔθυν' ἐπὶ τοῦτον ἐπέων, ὦ | Μοῖσ',
ἄγ', οὖρον
30 εὐκλεῖα· οἰχομένων γὰρ ἀνέρων 50

Ἀντ. β'.

ἀοιδαὶ | καὶ λόγιοι τὰ καλά σφιν ἔργ' ἐκόμισαν,
Βασσίδαισιν ἅτ' οὐ σπανίζει· παλαίφατος γενεά,
ἴδια ναυστολέοντες ἐπικώμια, Πιερίδων ἀρόταις 55
δυνατοὶ παρέχειν πολὺν ὕμνον ἀγερώχων | ἐργμάτων
35 ἕνεκεν. καὶ γὰρ ἐν ἀγαθέᾳ
χεῖρας ἱμάντι δεθεὶς Πυθῶνι κράτησεν ἀπὸ ταύτας |
αἷμα πάτρας 60
χρυσαλακάτου ποτὲ Καλλίας ἀδὼν

πότμου σοφίας ἄριστον, which should perhaps be rendered, 'to be wealthy with the kindly aid of fate is far better than cleverness;' in my first volume I followed Dissen. For σοφίας ἄριστον, cf. Theognis, 173, ἀνδρ' ἀγαθὸν πενίη πάντων δάμνησι μάλιστα | καὶ γήρως πολιοῦ, Κύρνε, καὶ ἠπιάλου, also Ol. VIII. 67, Pyth. VIII. 53. In Pindar τύχα means (1) whatever man encounters or attains by the overruling guidance and influence of higher powers, (2) such guidance and influence, when the power is mentioned. The only point of contact between this τύχα and our *chance* is its ἀφάνεια to mortals.

26. ἀπεφάνατο.] Gnômic aorist and causal middle (see on Nem. IX. 43); 'is wont to cause to give account as steward of more crowns in its *penetralia* than all Hellas (besides can number in one family).' The voice and tense of ἀπεφάνατο are generally ignored, and μυχῷ taken with Ἕλλ. ἁπ. after *Il.* VI. 152, ἔστι πόλις Ἐφύρη μυχῷ Ἄργεος ἱπποβότοιο; but the phrase is unsatisfactory. The use of οἶκον for 'family' is like our use of 'house.'

27. For metaphor cf. Ol. I. 112, II. 89, Nem. I. 18, IX. 55.

29. ὥτ'.] Cf. Pyth. X. 54.

ἱείς.] Cf. Soph. *Αἴαx*, 154, τῶν γὰρ μεγάλων ψυχῶν ἱείς | οὐκ ἂν ἁμάρτοι.

τοῦτον.] Sc. οἶκον.

οὖρον.] Cf. Ol. IX. 47, Pyth. IV. 3.

30. εὐκλεῖα.] For acc. sing. εὐκλεέα, regularly contracted into εὐκλεᾶ or shortened into εὐκλέα.

31. λόγιοι.] So MSS. Böckh λόγοι. Cf. Pyth. I. 93, 94, *infra*, *v.* 47.

33. ἀρόταις.] Cf. Pyth. VI. 1—3, Nem. X. 26.

35. ἀγαθέᾳ.] From ἄγα(ν) and θεό-ς. Its meaning as shown by its usage should prevent connection with ἀγαθός.

36. αἷμα.] In apposition with Καλλίας. So Hor. *Od.* II. 26.6, *non ego pauperum sanguis parentum.*

37. ἀδών.] 'Having found favour with.' Artemis and Apollo were with Lêtô patrons of the

Ἐπ. β'.

ἔρνεσι Λατοῦς, παρὰ Κασταλίᾳ τε Χαρίτων 65
ἑσπέριος ὁμάδῳ φλέγεν·
40 πόντου τε γέφυρ' ἀκάμαντος ἐν ἀμφικτιόνων
ταυροφόνῳ τριετηρίδι Κρεοντίδαν
τίμασε Ποσειδάνιον ἂν τέμενος· 70
βοτάνα τέ νίν
ποθ' ἁ λέοντος
45 νικάσαντ' ἔρεφ' ἀσκίοις
Φλιοῦντος ὑπ' ὠγυγίοις ὄρεσιν.

Στρ. γ'.

πλατεῖαι | πάντοθεν λογίοισιν ἐντὶ πρόσοδοι 75
νᾶσον εὐκλέα τάνδε κοσμεῖν· ἐπεί σφιν Αἰακίδαι
ἔπορον ἔξοχον αἶσαν ἀρετὰς ἀποδεικνύμενοι μεγάλας, 80
50 πέταται δ' ἐπί τε χθόνα καὶ διὰ θαλάσσας | τηλόθεν
ὄνυμ' αὐτῶν· καὶ ἐς Αἰθίοπας
Μέμνονος οὐκ ἀπονοστάσαντος ἐπᾶλτο· βαρὺ δέ σφι |
φράσσε νεῖκος 85

Pythian games. For ἔρνεσι Cookesley compares Soph. *Oed. Col.* 1108, ὦ φίλτατ' ἔρνη, and the use of θάλος, ὄζος.

39. 'Was lauded with loud chorus of songs,' i.e. in the κῶμος. In Pyth. v. 42 φλέγω is used thus, but transitively; intransitively but literally, Ol. II. 72.

40. The 'impregnable causeway through the sea' is the Isthmos of Korinth.

43, 44. 'The lion's herb' is the parsley of Nemea.

45, 46. For the two adjectives ἀσκ., ὠγ. cf. O. and P. p. xxxvi.

ἔρ. ἀσκ.] MSS. ἔρεψε δασκ., corr. Schmid.

47. Cf. Isth. II. 33, III. 19. The notion of *bringing* classifies the inf. κοσμεῖν under Madv. § 148.

48. τάνδε.] For the demonstrative cf. Pyth. IX. 91, πόλιν τάνδε.

49. If αἶσαν = 'lot,' σφιν = τοῖς νησιώταις. If αἶσαν = 'course, occupation, prescribed path, career,' σφιν = λογίοισιν.

The central idea of αἶσα seems to be either 'prescription' or 'will' (Fick) or 'selection' (Curtius), whence the notion of 'line of life' or 'line of conduct' is easily derived. This sense suits *supra*, *v.* 13, Frag. 108 [96], and also the notion 'right direction' contained in the phrases κατ' αἶσαν, παρ' αἶσαν.

52. For ἐπᾶλτο cf. Curt. *Verb* (*Trans.*) p. 26.

MSS. βαρὺ δέ σφι νεῖκος ἔμπεσ' Ἀχιλ(λ)εὺς χαμαὶ καββὰς (κάμβας) ἀφ' ἁ. Mommsen β. δ. σ. ν. ἔμπας χ. καββὰς Ἀχιλεὺς ἐπιδεὶξ' ἁ. ἁ.

χαμαὶ καταβάς, Ἀχιλεὺς ἀφ' ἁρμάτων

Ἀντ. γ'.

φαεννᾶς | υἱὸν εὖτ' ἐνάριξεν Ἀόος ἀκμᾷ
55 ἔγχεος ζακότοιο. καὶ ταύταν μὲν παλαιότεροι 90
ὁδὸν ἁμαξιτὸν εὗρον· ἕπομαι δὲ καὶ αὐτὸς ἔχων μελέταν·
τὸ δὲ πὰρ ποδὶ ναὸς ἑλισσόμενον αἰεὶ | κυμάτων 95
λέγεται παντὶ μάλιστα δονεῖν
θυμόν. ἑκόντι δ' ἐγὼ νῶτῳ μεθέπων δίδυμον ἄχθος | ἄγγελος βᾶν,
60 πέμπτον ἐπὶ εἴκοσι τοῦτο γαρύων 100

Ἐπ. γ'.

εὔχος ἀγώνων ἄπο, τοὺς ἐνέποισιν ἱερούς,
Ἀλκιμίδ', ὅ τοι ἐπάρκεσεν
κλειτᾷ γενεᾷ· δύο μὲν Κρονίου πὰρ τεμένει, 105
παῖ, σέ τ' ἐνόσφισε καὶ Πολυτιμίδαν
65 κλᾶρος προπετὴς ἄνθε' Ὀλυμπιάδος.

Mezger β. δ' ἔμπεσέ σφι νεῖκος. As the Schol. gives ἐπέδειξε, I avoid it and choose φράσσε, which is sufficiently near the sense of the Schol. and would be in danger after -φι.

54. For theme cf. Nem. III. 60, Isth. IV. 41, VII. 54.

56. ἁμαξιτόν.] Elsewhere ὁδὸς is not expressed, but the adj. is used as a substantive.

57. πὰρ ποδὶ ναός.] 'By the sheet of a vessel,' i.e. close to the πρωρεύς. Others understand 'the keel' or 'the steering paddle.'

58. λέγεται.] 'It is a proverb that.' For μάλιστα κυμ. cf. Theogn. 173 quoted *supra*, *v.* 25.

59. The 'double burden' is the praise of the clan and the praise of the victor.

62. MSS. Ἀλκιμίδας τό γ' ἐπάρκεσε | κλειτᾷ γενεᾷ.

That twenty-five victories were counted to the clan, not to Alkimidas, is proved by the succeeding δύο, of which only one refers to Alkimidas. ἐπάρκ. intrans.

65. ἄνθε'.] 'Crowns,' cf. Ol. II. 50, Ἰσθμοί τε κοιναὶ χάριτες ἄνθεα τεθρίππων δυωδεκαδρόμων ἄγαγον. It seems hardly probable that the 'random lot' can refer to the *pairing* of the competitors; for to be drawn with antagonists who were too strong for them was to be defeated on their merits, and the poet was hardly likely to recall such unpleasant reminiscences. But if one of their antagonists drew one or two byes, they might well be too much exhausted to throw an acknowledged inferior, who was comparatively fresh. It is therefore manifestly quite possible that the honours of the wrestling match, especially of that for boys, did not always rest with the technical victor. Perhaps however the number of

δελφῖνί κεν
τάχος δι' ἅλμας
ἴσον εἴποιμι Μελησίαν 110
χειρῶν τε καὶ ἰσχύος ἀνίοχον.

competitors sent from Aegina was limited by lot. Of course it is possible that A may be able to throw B by a particular trick by which B is baffled, and that similarly B can throw C and C can throw A; so that if B and C drew together A would throw D and B and win, whereas if A draws with C, B wins; but still, if A be defeated, it is a poor consolation to hint that he might have won had he been differently paired. But one Schol. seems to have had ἄνθους προπετὴς κλᾶρος, and explains that premature growth of hair excluded them from the boys' wrestling match!

66. For the simile cf. Pyth. II. 51, Frag. 1 [4], 6. 'I will say of Melêsias as a trainer eliciting skill and strength that he is equal to a dolphin as to speed through the brine:' i.e. as the dolphin is unsurpassed in speed, so is he unsurpassed in his profession. For ἀνίοχον cf. Simonides, Frag. 149 [206], γνῶθι Θεόγνητον προσιδὼν τὸν Ὀλυμιονίκαν | παῖδα, παλαισμοσύνης δεξιὸν ἡνίοχον, | κάλλιστον μὲν ἰδεῖν, ἀθλεῖν δ' οὐ χείρονα μορφῆς.

For ἴσον εἴποιμι Bergk proposes εἰκάζοιμι or ἰσάζοιμι giving the exact metre of the two corresponding lines, because a Schol. says ἀντὶ τοῦ ἴσον ἂν εἴποιμι καὶ τὸν Μελ. τῷ τάχει δελφῖνι τῇ ἰσχύϊ καὶ τῇ τέχνῃ. The spaced words, however do not seem to be commented upon, but only transcribed. Pindar uses the Epic ἴσο in ἰσοδαίμων, Nem. IV. 84, ἰσόδενδρος, Frag. 142 [146], but always (12 times) ἴσο- when not part of a compound. In this epode δελφ- v. 66 corresponds to two short syllables. For mention of the aleipta at the end of the ode cf. Nem. IV.

NEMEA VII.

ON THE VICTORY OF SOGENES OF AEGINA IN THE BOYS' PENTATHLON.

INTRODUCTION.

SÔGENES, son of Theâriôn, of the family of the Euxenidae, of Aegina, won the victory commemorated in this ode in Ol. 79. 4, B.C. 461, according to Hermann's alteration of the impossible date Nem. ιδ' in the Schol. to Nem. νδ', the 54th Nemead. The Schol. goes on to state that in the previous Nemead the pentathlon was introduced at Nemea. I do not think it right to alter this date as it is possible that to it the foregoing date was erroneously assimilated. Theâriôn, the victor's father, has been supposed to have been a priest of Hêrakles (*vv.* 90—94), but had this been the case he would scarcely have been called merely γείτων. As I have written a separate essay on the pentathlon I need only enumerate such results as bear on the interpretation of this ode. The competitors all contested at the same time and were placed in each kind of trial, only being paired for the wrestling, which came last; the order being—1. *leaping*, 2. *discus-hurling*, 3. *spear-throwing*, 4. *running*. The victor only had to beat his rivals in three contests out of the five. Generally the winner in the discus-throwing would not win in the running. The wrestling took place in the heat of the afternoon (*vv.* 72, 73). In the 2nd, 3rd and 4th contests there was a line which must not be overstepped before throwing or starting (*v.* 71). I think that Sôgenes had over-stepped this line and so lost the spear-throwing after winning in the leaping and discus-throwing. An allusion to this misadventure comes in well with one of the main ideas of the

ode, that the noble can afford to have their failures and errors mentioned as a relief to the monotony of praises. In the myth he takes occasion to give a complimentary turn to his version of the death of Neoptolemos, given according to the Schol. (*v.* 94 [65]) in a Dithyramb sung at Delphi, whereby the poet had given offence to Aeginêtans. He does not retract or apologise at all (unless Aristodêmos is right in saying that Pindar had *seemed* to represent Neoptolemos as having gone to Delphi *ἐπὶ ἱεροσυλίᾳ*, Schol. *v.* 150 [103], in which case there is an explanation of his language); but rather defends his treatment of the hero, and illustrates it by a similar treatment of Sôgenes. This vindication of his supposed disparagement of the Aeakid whose tomb was at Delphi would be very appropriate to this ode if Theâriôn had to do with the Pythian theôri of Nem. III. 69, 70. That he occupied some prominent position is made probable by the mention of the blame which he had incurred[1] (*vv.* 61, 62). The Schol. tells us that Aristarchos' pupil Aristodêmos explained the invocation of Eileithyia as referring to Sôgenes being the child of Theâriôn's old age, which view is said to be confirmed by an epigram by Simonides. The name Sôgenes suggests that the hope of offspring was small until he was born[2]. Hermann's supposition[3] that Theâriôn had himself contended in games and failed, and that Sôgenes was the first victor in the family, is plausible, but he is not justified in the idea that he had been defeated in the Pythian games by an Achaean (*v.* 64)[4]. Pindar appeals to the Thesprôtian descendants of the Achaean Myrmidons from the censure of his Aeginêtan critics, which he notices in this ode as in Ol. VIII. 55, Nem. IV. 39. From *vv.* 61—68 it seems very probable that Pindar was himself present in Aegina at the recitation of the ode, which was sung before Theâriôn's house, perhaps before a shrine dedicated by him in gratitude for Sôgenes' birth to Eileithyia. From the words *ἀμαχανιᾶν* and *ἐμπεδοσθενέα*, *vv.* 97, 98 (cf. also *ἀποβλάπτει*, *v.* 60) in

[1] So Dissen. To this he refers the mention of Aias, *vv.* 24—27.

[2] Mr Holmes suggests that 'one of Theâriôn's family, perhaps a brother of Sôgenes, was afflicted with feeble health or some special physical infirmity, and thus appeared in mournful contrast to the blooming boyhood of the victor.' This idea he supports by *vv.* 95—101. See *The Nemean Odes of Pindar* with especial reference to Nem. VII. *A thesis* by the Rev. Arthur Holmes, M.A. Rivingtons, 1867.

[3] *De Sogenis Aeginetae victoria quinquertio dissertatio.* Leipsig, 1822.

[4] Leop. Schmidt agrees that he had been defeated at the Pythian games.

the prayer to Hêrakles (a god of hot springs) I gather that Theâriôn was an invalid not unlikely to die by an inglorious death from disease and already dead to an active life. If such infirmity had been induced by a wound or injury for which he had to thank his own fault or folly (or if detractors represented this as being the case), Theâriôn himself would see his own lot illustrated by the untimely deaths brought on themselves by Neoptolemos and Aias. This view gives point to *vv.* 30—34 where it is said that honour does not depend on the manner of a man's death but 'comes to those whose renown God rears up as a choice plant.' Some hypothesis is needed, in addition to the acceptance of the Scholiast's explanation of the parts of the ode which refer to Neoptolemos, to furnish a clue to the connection between the different sections of this poem, which is undoubtedly distinguished for intricacy. Simplicity and comprehensiveness are the chief claims of any such hypothesis. Whether that now advanced possesses these qualifications in an equal or a greater degree than others must be decided by criticism. Certainly the conflicting views of my predecessors are none of them sufficiently satisfactory to preclude fresh suggestions.

ANALYSIS.

vv.

1—8. Invocation of Eileithyia, to whom men owe life and glorious youth. Yet fate appoints divers careers for men, but she (Eileithyia) has given Sôgenes glory as a pentathlete.

9, 10. (No wonder.) For he dwells in the city of the Aeakids who are ready to foster athletic prowess.

11—16. Victory gives a pleasing theme to poets without whom achievements are covered in oblivion.

17, 18. Wise mariners wait for a good wind, and do not suffer loss through impatience for gain.

19, 20. Rich and poor must equally die (and be forgotten unless the rich be immortalised by song).

20—23. Homer by his art gave Odysseus higher fame than he deserved.

23, 24. Most men are blind of heart.

24—30. Had men known the truth, mighty Aias would not have slain himself.

30, 31. Death is the common lot.

31—34. But honour accrues to those whose fame God cherishes after death.

34, 35. Who visit Delphi (as perhaps Sôgenes intended).

35—48. There lies Neoptolemos, who, after noble exploits, was slain there, that an Aeakid might preside over Pythian rites.

48, 49. Three words suffice; that witness presides over games with perfect honesty.

50—52. Aegina furnishes examples of glory.

52, 53. But satiety is to be avoided (too much praise is distasteful).

54—58. Our lives naturally differ, no one attains prosperity in every respect.

58—60. Theâriôn enjoys a reasonable amount—a reputation for bravery and unimpaired intelligence (so that he can do the poet justice).

61—69. The poet's defence against the charge of having calumniated Neoptolemos.

70—79. Praise of Sôgenes with apology for digression and allusion to overstepping the line from which the competitors throw the spear.

80—84. Adoration of Zeus.

84—86. Who became the father of Aeakos that he might rule over Aegina and be a comrade to Hêrakles.

87—89. Now a good neighbour is a supreme blessing.

89—94. Such is Hêrakles to Sôgenes.

94—101. Prayer to Hêrakles to obtain for Sôgenes and Theâriôn health, strength, prosperity and illustrious descendants.

102—104. The poet resumes his protest that he has not spoken disrespectfully of Neoptolemos. (The connection with what precedes is obscure, but nevertheless sufficient. The *γέρας ἄρειον* is victory in the Pythian games, cf. *vv.* 34, 35.)

104, 105. To repeat the same thing three or four times argues lack of resources and is like one who babbles *Διὸς Κόρινθος* to children.

This last sentiment cannot refer to his previous allusion to Neoptolemos in this ode, which would not justify the phraseology τρὶς τετράκι τ'; but means that it is better to say something fresh about his death than to repeat stale praises about his life.

Mr Holmes in his *Thesis* gives the following account of the contents of this elaborate poem.

"The threads we have traced are seven. The clue of the first was family history, that of the second Aegina, that of the third Neoptolemos, that of the fourth the poet's self-vindication, that of the fifth the apology to Sogenes, that of the sixth and shortest Zeus, that of the seventh Heracles.

"My next duty is to shew on what principle these are woven together. The best of these odes may usually be regarded as made up of mighty strands which are themselves composed of minor threads. The larger strands as a rule are three in number, which I will name concisely thus, with reference to their material, (1) Domestic, (2) Mythological, (3) Philosophical. The 7th Nemean ode contains a fourth strand which I will call (4) Polemical.

"I. The Domestic: minor threads in this ode; the victor's name, family, and city: details respecting his family (allusions to his intended competition in the Pythian games [C. A. M. F.]).

"II. The Mythological: minor threads in this ode: prayer to Zeus, prayer to Hêrakles, history of Neoptolemos, allusion to the Nymph Aegina distinct from the island (and to the connection between the house of Aeakos and Hêrakles [C. A. M. F.]).

"III. The Philosophical: minor threads: (1) the poet alone can immortalise the hero: (2) human fortunes have countless varieties by the stern dispensation of fates, but death is the universal leveller: [(3) the record of athletic victories is more trustworthy than epic histories of heroes, *vv.* 23, 49, 62: (4) it is implied that the noble can bear to have their failures and demerits mentioned (C. A. M. F.) :] (5 [3, Holmes]) friendship in close vicinity is among the choicest of human blessings.

"IV. The Polemical: self-defence of the poet, who desires to clear himself of the charge of having spoken calumny."

The recurrence of ideas in this ode is remarkable, e.g., *vv.* 6, 54; 19, 30 f.; 11—16, 77—79; 52 f., 104 f., and the return to Neoptolemos at the end of the ode.

Στρ. α'.

Ἐλείθυια, πάρεδρε Μοιρᾶν βαθυφρόνων,
παῖ μεγαλοσθενέος, ἄκουσον, Ἥρας, γενέτειρα τέκνων·
ἄνευ σέθεν
οὐ φάος, οὐ μέλαιναν δρακέντες εὐφρόναν
τεὰν ἀδελφεὰν ἐλάχομεν ἀγλαόγυιον Ἥβαν. 5
ἀναπνέομεν δ' οὐχ ἅπαντες ἐπὶ ἴσα·
εἴργει δὲ πότμῳ ζυγένθ' ἕτερον ἕτερα. σὺν δὲ τὶν
καὶ παῖς ὁ Θεαρίωνος ἀρετᾷ κριθεὶς 10
εὔδοξος ἀείδεται Σωγένης μετὰ πενταέθλοις.

Ἀντ. α'.

πόλιν γὰρ φιλόμολπον οἰκεῖ δορικτύπων
Αἰακιδᾶν· μάλα δ' ἐθέλοντι σύμπειρον ἀγωνίᾳ θυμὸν
ἀμφέπειν. 15

1. Ἐλείθυια.] Also Εἰλείθυια and Ἐλευθώ = 'The Deliverer,' clearly akin to ἐλεύθερος, of which the etymology is uncertain. Cf. perhaps ἔριθος, 'a *free* labourer.'

Μοιρᾶν.] For their attendance at births cf. Ol. I. 26, ἐπεί νιν (Πέλοπα) καθαροῦ λέβητος ἔξελε Κλωθώ, VI. 41, τᾷ μὲν ὁ Χρυσοκόμας | παῦμητίν τ' Ἐλείθυιαν παρέστασέν τε Μοίρας.

2. Cf. Hes. *Theog.* 922, ἡ δ' (Ἥρα) Ἥβην καὶ Ἄρηα καὶ Εἰλείθυιαν ἔτικτεν.

3. δρακέντες.] Cf. Pyth. II. 20. This is the participle of the gnômic aorist, cf. Nem. I. 62.

4. ἀγλαόγυιον.] Is this epithet causative = 'bestowing victorious limbs' (cf. Ol. XIV. 3 note)?

5. ἀναπνέομεν.] Rendered 'live,' or 'aspire,' but is it a metaphor from running and other exercises, 'gather breath for equal efforts,' cf. Nem. VIII. 19? For 'live' Cookesley quotes Soph. *Aiax*, 415, ἀμπνοὰς ἔχοντα, 'while alive.'

6. εἴργει.] Schol. διακωλύει, 'restrain,' 'check.' 'For we beneath the yoke of Destiny by divers checks are severally held.' Cf. Nem. VI. 2. For ζυγέντ' cf. Soph. *Phil.* 1025, κλοπῇ τε κἀνάγκῃ ζυγείς, Eur. *Hel.* 255, τίνι πότμῳ συνεζύγην;

7. καί.] 'Even so,' in spite of lets and hindrances.

ἀρετᾷ κριθείς.] 'Adjudged to victory,' i.e. by the judges at Nemea. Mezger explains 'chosen by destiny to be a victor.' Thus ἀρετᾷ is a dative of end or direction (*termini*). Or should we interpret 'chosen by destiny because of his merit (to be glorious theme of song) he is the glorious theme of song'—a dative of cause? Dissen, *virtute distinctus* as a dative of 'side, aspect, regard, or property,' Madv. § 40. He compares Soph. *Phil.* 1425, ἀρετῇ τε πρῶτος ἐκκριθεὶς στρατεύματος. Don. compares the use of κριτός, Pyth. IV. 50, Isth. VII. 65. The Schol. interprets by ἐκκριτὸς γενόμενος. Cf. Nem. IV. 2, note on κεκριμένων.

10. μάλα, κ.τ.λ.] 'And right glad are they to foster a spirit conversant in contests.' For ἀμφέπει cf. Pyth. IX. 70, III. 51, 108, where the object is a person, while *infra*,

εἰ δὲ τύχῃ τις ἔρδων, μελίφρον' αἰτίαν
ῥοαῖσι Μοισᾶν ἐνέβαλε· ταὶ μεγάλαι γὰρ ἀλκαὶ
σκότον πολὺν ὕμνων ἔχοντι δεόμεναι·
ἔργοις δὲ καλοῖς ἔσοπτρον ἴσαμεν ἑνὶ σὺν τρόπῳ, 20

v. 91, here and Isth. III. 77 the object is an attribute of the subject.

The Schol. is wrong in suggesting that the reason for their zeal is because Pêleus had invented the pentathlon, as ἀγωνίᾳ refers to all kinds of contests. For the dative with σύμπειρον Dissen quotes *Od.* III. 23, οὐδέ τί πω μύθοισι πεπείρημαι πυκινοῖσι, and explains the dative as giving the force of 'making trial of one's self in an occupation,' not merely, 'trial of the occupation,' cf. Lat. *jure peritus*. This explanation does not apply to *Il.* xv. 282, ἐπιστάμενος ἄκοντι, which is an insufficient quotation. The passage is Αἰτωλῶν ὅχ' ἄριστος, ἐπιστ. μὲν ἄκ., | ἐσθλὸς δ' ἐν σταδίῃ· ἀγορῇ δέ ἑ παῦροι 'Αχαιῶν | νίκων, κ.τ.λ. With ἄκοντι some supply μάχεσθαι or βάλλειν, while others compare Lat. *sciens fidibus* (see Paley's note). But ἐν σταδίῃ, ἀγορῇ which follow show that we should render 'far the noblest of the Aet., in skill in the spear-throwing, in bravery, in the press of war, while in assembly few of the Achaeans would surpass him, &c.'; so that ἄκοντι qualifies ὅχ' ἄριστος as much if not more than ἐπιστάμενος. The preposition in σύμπειρον seems to me to account for the dative ἀγωνίᾳ, the sense being 'essaying trial *in connection with* contests.'

11. τύχῃ.] For εἰ with subj. cf. my note on Pyth. VIII. 13.

For τυγχάνω = εὐτυχέω cf. Ol. II. 51, τὸ δὲ τυχεῖν | πειρώμενον ἀγωνίας παραλύει δυσφρονᾶν, Pyth. III. 104, χρὴ πρὸς μακάρων τυγχάνοντ' εὖ πάσχεμεν, *infra*, *v.* 55. Pindar uses ἔρδων, ἔρξαις with reference to contests four times out of nine instances (eight participles), ἔργμα always so, ἔργον often so.

μελίφρον' αἰτίαν.] 'A delightsome motive,' causing them to flow freely. For ῥοαῖσι cf. *infra*, *v.* 62, and Isth. VI. 19, κλυταῖς ἐπέων ῥοαῖσιν.

12. ἐνέβαλε.] For the gnômic aorist in hypothetical constructions cf. Goodwin § 51, Remark. The metaphor seems to be from throwing some herb or other object of worth into a scanty spring with an incantation to procure an abundant flow of water. The idea is recalled *infra*, *vv.* 61, 62.

ἀλκαί.] Distributive—'feats of endurance.' Pindar uses ἀλκὰ in reference to the pentathlon, pankration, wrestling and boxing.

13. Note the involved order, ὕμνων and ἔχοντι being transposed. Dissen quotes Eur. *Frag. inc.* II., ἡ εὐλάβεια σκότον ἔχει καθ' Ἑλλάδα, for the phrase.

14. ἔσοπτρον.] Observe that even the victor himself cannot appreciate his own exploit without the poet's aid. The spread of his fame reacts on his own mind and poetic treatment reveals to him an elevated and idealised representation of his achievements and position. Cookesley aptly quotes *Hamlet*, Act iii. 2, 'Anything so overdone is from the purpose of playing, whose end both at the first and now, was, and is, *to hold, as 't were, the mirror up to nature;* to show virtue her own feature; &c.' Elsewhere Pindar speaks of the immortality conferred by verse; here he speaks of immediate distinction.

ἑνὶ σὺν τρόπῳ.] 'On one condition only,' lit. 'in connection with one way.'

15 εἰ Μναμοσύνας ἕκατι λιπαράμπυκος
εὕρηται ἄποινα μόχθων κλυταῖς ἐπέων ἀοιδαῖς.
Ἐπ. α'.
σοφοὶ δὲ μέλλοντα τριταῖον ἄνεμον 25

15. Cf. Ol. XIV. 20 for ἕκατι 'by favour of.' Mnêmosynê was a Titanid, daughter of Uranos and Gaea, mother of the Muses by Zeus. Hêsiod, *Theog.* 915, calls her daughters χρυσάμπυκες, cf. Pyth. III. 89.

16. εὕρηται.] MSS. εὕρηταί τις the pronoun being clearly an incorporated gloss intended to show that the verb was the subj. mid. not the perf. pass. For τις understood cf. Soph. *O. T.* 314, ἄνδρα δ' ὠφελεῖν ἀφ' ὧν | ἔχοι τε καὶ δύναιτο κάλλιστος πόνων, Ol. VI. 4.

κλυταῖς.] 'Through glorifying strains of verse.' For causative use of adjective cf. Ol. I. 26, VI. 76, XI. 4, Pyth. IV. 81, 216, IX. 11, Nem. VIII. 40.

17. 'Wise pilots know that a wind is due in three days, nor are they injured through greed of gain,' or—'misled under the influence of gain': for ὑπὸ κέρδει cf. Hes. *Theog.* 862—866, τέχνῃ ὕπ' αἰζηῶν and τήκεται ὑφ' Ἡφαίστου παλάμῃσιν.

Don. seems right in objecting to Dissen's ὑπόβλαβεν as not occurring elsewhere, and, as he did not see 'what would be the meaning of such a compound here, and still less how any emphasis would fall on the preposition so as to justify a tmesis,' he alters the Triclinian ὑπὸ—βάλον to ἀπὸ—βάλον. But the Vatican βλάβεν is supported by the Medicean λάβεν and gives good sense, and moreover, though it has a more general sense than the ἐζημιώθησαν of the Schol. and is therefore not synonymous therewith, yet might well be interpreted by the more narrow and technical term. Don.'s last two quotations prove this, and on the other hand prove no more than that ζημία and not βλάβη is the exact prose correlative of κέρδος. He says 'κέρδος and ζημία are properly opposed to one another: Plato, *Hipparch.* p. 226, E: κέρδος δὲ λέγεις ἐνάντιον τῇ ζημίᾳ, comp. Plato, *Legg.* VIII. p. 835, B: μέγα τῇ πόλει κέρδος ἢ ζημίαν ἂν φέροι; and see Aristot. *Ethic. Nicom.* V. 4: καλεῖται δὲ τὸ μὲν ζημία, τὸ δὲ κέρδος. Isocr. *Nicocl.* p. 37, B: τὸ μὲν λαβεῖν κέρδος εἶναι νομίζετε, τὸ δ' ἀναλῶσαι ζημίαν. That βλάβη was not a synonym for ζημία in this antithesis appears from Xenoph. *Cyrop.* II. 2 § 12: μήτ' ἐπὶ τῷ ἑαυτῶν κέρδει, μήτ' ἐπὶ ζημίᾳ τῶν ἀκουόντων, μήτ' ἐπὶ βλάβῃ μηδεμιᾷ, comp. *Cyrop.* III. 1 § 30: φύλαξαι μὴ ἡμᾶς ἀποβαλὼν, σαυτὸν ζημιώσῃς πλείω ἢ ὁ πατὴρ ἠδυνήθη σε βλάψαι.'

That ζημία is not the only correlative to κέρδος is proved by Hes. *W. and D.* 352, κακὰ κέρδεα ἴσ' ἄτησιν. To support his ingenious conjecture ἀπὸ—βάλον Don. does not cite any instance of ἀποβάλλω=*jacturam facio* used *absolutely*, nor do I see why 'the tmesis obviates any objection' on this score. From σόφοι (*v.* 17) to νέονται (*v.* 20) is a parenthesis.

The meaning of this passage is variously explained. Dissen takes it to signify that it is wise to pay for a poet and chorus at once, but the κέρδει applies more to the skippers who might, if greedy of gain, stay in harbour shipping more cargo till the fine weather was over, than to the victor and his father. The simile seems merely to indicate the danger of trusting to the future instead of realising such advantages as the present

ἔμαθον, οὐδ' ὑπὸ κέρδει βάλον·
ἀφνεὸς πενιχρός τε θανάτου πέρας
20 ἅμα νέονται. ἐγὼ δὲ πλέον' ἔλπομαι
λόγον Ὀδυσσέος ἢ πάθαν διὰ τὸν ἀδυεπῆ γενέσθ'
Ὅμηρον· 30

Στρ. β'.

ἐπεὶ ψεύδεσί οἱ ποτανᾷ τε μαχανᾷ
σεμνὸν ἔπεστί τι· σοφία δὲ κλέπτει παράγοισα μύθοις.
τυφλὸν δ' ἔχει
ἦτορ ὅμιλος ἀνδρῶν ὁ πλεῖστος. εἰ γὰρ ἦν 35
25 ἓ τὰν ἀλάθειαν ἰδέμεν, οὔ κεν ὅπλων χολωθεὶς
ὁ καρτερὸς Αἴας ἔπαξε διὰ φρενῶν

affords. The imminence of death (*vv.* 19, 20) is an instance of an *ἄνεμος*. I think that the poet alludes not merely to promptitude in securing commemoration of the victory, but to Sôgenes having secured fame already in his boyhood, and so having made the best preparation for death.

Had Theâriôn suffered from the premature loss of an elder son or elder sons? So far as the *κέρδος* applies to Theâriôn it includes the cost of training and competing and also the anxiety of a fond parent for his son's safety.

19. *θανάτου πέρας* | *ἅμα.*] MSS. *θανάτου παρὰ σᾶμα*, against the metre. Böckh *θάνατον πάρα* | *θαμὰ* (=*ἅμα*). Wieseler, Schneidewin and T. Mommsen give the text. 'Wend their way together (cf. *Il.* VII. 335) to the bourn of death.'

20. *ἔλπομαι.*] Cf. Frag. 39 [33], 1, *τί δ' ἔλπεαι σοφίαν ἔμμεναι.* 'I believe that the renown of Odysseus came to transcend the reality,' *ἢ πάθαν* (*πάθεν*) being equivalent to *ἢ καθ' ἃ ἔπαθεν.* Old MSS. read *πάθαν*, new *πάθεν*.

21. *Ὅμηρον.*] Probably the *Lesser Iliad* or the *Aethiopis* is meant. Cf. on Nem. VIII. 23—32.

22. *οἱ.*] Cf. Ol. IX. 15, *Θέμις θυγάτηρ τε οἱ σώτειρα...μεγαλόδοξος Εὐνομία*, also note on Ol. II. 14, Pyth. IV. 48, *αἷμά οἱ* (?), Nem. X. 29.

ποτανᾷ μαχανᾷ.] 'Power of making winged.' Cf. note on Pyth. I. 41 and Pyth. VIII. 34, *χρέος*, ('debt of praise') *ἐμᾷ ποτανὸν ἀμφὶ μαχανᾷ*, Pyth. IX. 92, *σιγαλὸν ἀμαχανίαν*, 'Lack of poetic power that bringeth silence.' For sentiment cf. Ol. I. 28, 29, Thuk. I. 21. 1.

23. *σεμνόν τι.*] 'An air of solemnity' which induces belief. For *ἔπεστι* Dissen quotes Aristoph. *Nub.* 1025, *ὡς ἡδὺ σοῦ τοῖσι λόγοις σῶφρον ἔπεστιν ἄνθος.*

σοφία.] 'Poetic skill.' Cf. Pyth. I. 42.

κλέπτει παράγοισα.] For suppression of object cf. Pyth. II. 17, 'Beguiles us by the seduction of epic narratives.'

25. *ἓ.*] Refers to *τὸν ἀνδρῶν ὅμιλον.* For *ἦν* with accusative pronoun cf. *εἴη* with acc. pron. Ol. I. 115, Pyth. II. 96, Isth. I. 64. Cookesley takes *ἓ* = *αὐτάν*, incorrectly citing Ol. IX. 14, *αἰνήσαις ἓ καὶ υἱόν*, which should be interpreted 'by praising Opus herself and her son.'

26. *ὁ καρτ. Αἴ.*] 'Aias the stout champion.' For gen. *ὅπλων* cf. Madv. § 61, Rem. 1, *Il.* I. 65, *εἴτ' ἄρ' ὄγ' εὐχωλῆς ἐπιμέμφεται εἴθ' ἑκατόμβης.*

λευρὸν ξίφος· ὃν κράτιστον Ἀχιλέος ἄτερ μάχᾳ 40
ξανθῷ Μενέλᾳ δάμαρτα κομίσαι θοαῖς
ἂν ναυσὶ πόρευσαν εὐθυπνόου Ζεφύροιο πομπαὶ

Ἀντ. β'.

πρὸς Ἴλου πόλιν. ἀλλὰ κοινὸν γὰρ ἔρχεται
κῦμ' Ἀΐδα, πέσε δ' ἀδόκητον ἐν καὶ δοκέοντα· τιμὰ
δὲ γίνεται, 45
ὧν θεὸς ἁβρὸν αὔξῃ λόγον τεθνακότων·
βοαθόῳ τοὶ παρὰ μέγαν ὀμφαλὸν εὐρυκόλπου
μόλου χθονός· ἐν Πυθίοισί τε δαπέδοις 50
κεῖται, Πριάμου πόλιν Νεοπτόλεμος ἐπεὶ πράθεν,
τᾷ καὶ Δαναοὶ πόνησαν· ὁ δ' ἀποπλέων

27. ὃν κράτιστον...κομίσαι.] 'Who was the noblest...whom the waftings of...Zephyros conveyed in swift ships to recover....' For the inf. cf. Madv. § 148. For the subject cf. *Il.* II. 768, ἀνδρῶν δ' αὖ μέγ' ἄριστος ἔην Τελαμώνιος Αἴας, | ὄφρ' Ἀχιλεὺς μήνιεν· ὁ γὰρ πολὺ φέρτατος ἦεν.

30. ἀλλὰ—γάρ.] 'But (the blindness of men does not make much difference) for....' For κομίζω relating to Helenê cf. Ol. XIII. 59.

31. κῦμ' Ἀΐδα.] For metaphor cf. passages quoted on Nem. IV. 36.

ἀδόκητον.] 'Ingloriously even on a glorious hero.' Cf. Ol. II. 29, ἐν καὶ θαλάσσᾳ. To be sure Ol. VII. 26, νῦν ἐν καὶ τελευτᾷ shows that καὶ= 'and' can intervene between a preposition and its noun. Pyth. II. 10, 11, δίφρον ἔν (= ἐς as here) θ' ἅρματα, illustrates the position which is assumed for the preposition by Dissen and others who render 'on the inglorious and the glorious.' Prof. Paley renders 'unexpected, as well as on him (one?) who is looking for it' (so too Mezger). It is questionable whether δοκέων, used absolutely, would bear this sense; and the rendering certainly is inappropriate to a suicide. My version suits the cases both of Aias and Neoptolemos. Note the change of tense; ἔρχεται covers all time, πέσε refers to many points of time.

τιμά.] Dissen points out that this 'honour' is higher than mere λόγος, 'fame,' which latter only was enjoyed by Odysseus, while Aias and Neoptolemos gained the former also.

32. ἁβρόν.] Extension of the predicate. 'Rears to dainty (or 'luxuriant') growth.' Pindar twice uses κῦδος ἁβρόν. For the metaphor cf. Nem. VIII. 40, IX. 48.

33. βοαθόων, τοὶ παρὰ μ.] MSS. β., (or *full stop*) τοὶ γὰρ μ. Hermann, Dissen and others read βοαθόον, τοὶ παρὰ μ. 'Namely of champions who would come &c.' The Schol. on *v.* 68 (46) tell us that the god used to invite certain heroes to ξένια at Delphi; perhaps βοαθόοι was a frequent title of such guests. Dissen's reading gives us 'to succour them when dead.'

34. μόλον.] MSS. ἔμολε, the singular being ascribed to Didymos by the Schol. Vet. Mezger reads τῷ for τοὶ *v.* 33 (comparing Pyth. v. 21) and μολὼν χθονὸς ἐν Πυθίοισι γαπέδοις. It is needless to alter further than to replace the recorded *v.l.* μόλον.

Σκύρου μὲν ἄμαρτεν, ἵκοντο δ' εἰς Ἐφύραν πλαγχθέν-
τες. 55

Ἐπ. β'.

Μολοσσίᾳ δ' ἐμβασίλευεν ὀλίγον
χρόνον· ἀτὰρ γένος αἰεὶ φέρεν
40 τοῦτό οἱ γέρας. ᾤχετο δὲ πρὸς θεόν,
κτέαν' ἄγων Τρωΐαθεν ἀκροθινίων· 60
ἵνα κρεῶν νιν ὕπερ μάχας ἔλασεν ἀντιτυχόντ' ἀνὴρ
μαχαίρᾳ.

37. Böckh's text. MSS. transpose ἵκοντο and πλαγχθέντες.

Σκύρου.] The home of Neoptolemos' mother Dêidamia, daughter of Lykomêdes.

Ἐφύραν.] In Thesprôtia, afterwards called Κίχυρος (Strabo VII. p. 324).

38. Cf. Nem. IV. 51.

39. φέρεν.] For the verb = *habuit* Dissen compares Nem. III. 18, Isth. VI. 21. The tense takes us up to the abolition of kingly rule in Epeiros.

40. οἱ.] 'This dignity *in his honour*.' The order prevents us taking οἱ with γένος, as (?) in Pyth. IV. 48, αἷμά οἱ. Cf. Ol. IX. 15, *supra*, *v.* 21.

πρὸς θεόν.] To Delphi, to the Pythian Apollo.

41. κτέαν'.] 'Precious objects.' Cf. Ol. VI. 4, (Φιάλαν) κορυφὰν κτεάνων. All MSS. except the two Vatican give κτέατ' ἀνάγων, a false correction of κτεανάγων. For ἀκροθινίων cf. Ol. II. 4. The sense is here almost proleptic, prime spoils set apart for offerings being indicated by the term for 'offerings of prime spoils.'

42. 'Where he met with a brawl about flesh in return (for his offerings) and a man (Μαχαιρεὺς) smote him with a knife.' The position of νιν should have been quoted by Dissen for his insertion of σε between ποτὶ and πάντα λόγον, Pyth. II. 66, rather than the Homeric formula τῇ μιν ἐεισαμένη προσεφώνεε, *Il.* III. 389, cf. Madv. § 80. Such an order as we have here is rare except with περί, and even in this case the preposition is generally at the end of the clause or else close to the verb. For the preposition ὑπὲρ Dissen quotes Eur. *Phoen.* 1326, ἤκουσε τέκνα μονομάχῳ μέλλειν δορὰ | εἰς ἀσπίδ' ἥξειν βασιλικῶν δόμων ὕπερ. The slaughter suggests one of the various uses of the Delphic knife, cf. Aristot. *Pol.* I. 2, which was very likely a broad two-edged knife, with a point and a hook at the end. I cannot accept Dissen's explanation of ἀντιτυχεῖν = *forte incidere* like the Homeric ἀντιάσει (*de industria adire*) πολέμοιο, &c. The Schol. says that Neoptolemos was variously said to have gone to Delphi to consult the oracle about Hermionê's barrenness, or to sack the temple, or to demand satisfaction from the god for Achilles' death (so Euripides), that he was slain by the Delphians or by Machaereus. There is another version that he was slain by the machinations of Orestes, Eur. *Orest.* 1654—6, *Andr.* 1085, who persuaded the Delphians that he intended sacrilege. Pindar's account of the visit is not inconsistent with Euripides', but their accounts of the reason for the attack upon him differ substantially.

Στρ. γ'.

βάρυνθεν δὲ περισσὰ Δελφοὶ ξεναγέται·
ἀλλὰ τὸ μόρσιμον ἀπέδωκεν· ἐχρῆν δέ τιν' ἔνδον ἄλσει
παλαιτάτῳ 65
Αἰακιδᾶν κρεόντων τὸ λοιπὸν ἔμμεναι
θεοῦ παρ' εὐτειχέα δόμον, ἡρωΐαις δὲ πομπαῖς
θεμισκόπον οἰκεῖν ἐόντα πολυθύτοις
εὐώνυμον ἐς δίκαν. τρία ἔπεα διαρκέσει· 70
οὐ ψεῦδις ὁ μάρτυς ἔργμασιν ἐπιστατεῖ·
Αἴγινα, τεῶν Διός τ' ἐκγόνων θρασύ μοι τόδ' εἰπεῖν

43. The MSS. reading β. περισσὰ δὲ Δελφοὶ is an interesting case of dittography wrongly corrected by leaving out the δὲ in the proper place.

44. According to Pausanias (I. 14) the Pythia herself ordered his slaughter.

45. 'Funeral sacrifices were offered up to him (Neoptolemos) at Delphi every year (Pausan. x. 24. 5), and he was commemorated first of all the heroes, whose names were recited at the Delphic ξένια' (Don.). The Schol., quoting Asklêpiades' *Tragoedumena*, tells us that he was at first buried under the threshold, but that Menelâos had the body removed to the τέμενος on the right of the entrance to the temple (Pausan. x. 24. 5). He was honoured with yearly ἐναγισμοὶ and by the Aeniânes with a θεωρία every fourth year.

46. πομπαῖς.] Processions and offerings in connection with the above-mentioned ξένια.

48. 'With a view to (upholding) fair-named justice,' = the shrine's good name for justice. The victim of a dispute about a sacrifice was an appropriate guardian of fair-dealing with respect to the sacred rites at Delphi. Mommsen, after the Schol. (citing Aristarchos), places the full stop after πολυθύτοις, not after δίκαν. The word εὐώνυμον recalls Aesch. *Choëph.* 948, ἐτητύμως Διὸς κόρα, Δίκαν δέ νιν | προσαγορεύομεν | βροτοὶ τυχόντες καλῶς. Böckh (*Not. Crit.* p. 540) says—'Εὐώνυμος Pindaro est *bonus, prosper.* Notat Eustathius (ad *Il.* μ. p. 852, 5): μοῖρα δὲ δυσώνυμος πρὸς διαστολὴν τῆς ἀγαθῆς, καὶ ὡς ἂν Πίνδαρος εἴποι, εὐωνύμου.' I take it Eustathius simply meant to express, what is the fact, that Pindar uses the word εὐώνυμος (=glorious), the correlative of δυσώνυμος which when qualifying μοῖρα has another correlative, ἀγαθή.

τρία.] Three words suffice to indicate the special import of Neoptolemos' cult at Delphi to Sôgenes. 'The witness who presides at the games is perfectly fair.' The witness is Neoptolemos (according to Rauchenstein, Apollo, to Mommsen, Pindar). Cf. *vv.* 23, 63 for the superior truth of records of athletic prowess compared with epic fame. Mezger puts a colon after μάρτυς, a comma only after ἐπιστατεῖ, a full stop after ἐκγόνων, but I think ἐκγόνων is wanted in the next sentence.

50. 'Aegina, with respect to the descendants of thyself and Zeus I am bold to affirm this, that by their brilliant distinctions there is a high road (for poets) of noble

Ἀντ. γ'.

φαενναῖς ἀρεταῖς ὁδὸν κυρίαν λόγων 75
οἴκοθεν· ἀλλὰ γὰρ ἀνάπαυσις ἐν παντὶ γλυκεῖα ἔργῳ·
κόρον δ' ἔχει
καὶ μέλι καὶ τὰ τερπνανθέ' Ἀφροδίσια.
φυᾷ δ' ἕκαστος διαφέρομεν βιοτὰν λαχόντες, 80
55 ὁ μὲν τά, τὰ δ' ἄλλοι· τυχεῖν δ' ἓν' ἀδύνατον
εὐδαιμονίαν ἅπασαν ἀνελόμενον· οὐκ ἔχω
εἰπεῖν, τίνι τοῦτο Μοῖρα τέλος ἔμπεδον
ὤρεξε. Θεαρίων, τὶν δ' ἐοικότα καιρὸν ὄλβου 85

themes derived from their home.' For the genitive ἐκγόνων cf. Madv. § 53, Rem. Aegina and Zeus were parents of Aeakos. Cf. Nem. VIII. 6.

The meaning of κυρίαν is the key to the interpretation of this very difficult sentence. It is variously given as 'own peculiar,' 'legitimate,' Germ. '*echt*,' 'rightful,' all which renderings appear strained. I prefer to explain 'of regulation width,' i.e. a regular temple-road with the Delphic gauge of 5 ft. 4 in., cf. Curt. *Hist. of Greece*, Ward's Transl. Vol. II. p. 36; in short ὁδ. κυρ. = ὁδὸν ἁμαξιτόν, Nem. VI. 56.

For the metaphor cf. also Ol. I. 110, ἐπίκουρον εὐρὼν ὁδὸν λόγων, Ol. IX. 47, ἔγειρ' ἐπέων σφιν οἶμον λιγύν, Nem. VI. 47—49, Aesch. *Ag.* 1154, πόθεν ὅρους ἔχεις θεσπεσίας ὁδοῦ κακορρήμονας, where Paley (1123) quotes λογίων ὁδόν, Ar. *Equit.* 1015, θεσφάτων ὁδόν, Eur. *Phoen.* 911. Aristophanes, *Pax*, 733, ἦν εἴχομεν ὁδὸν λόγων εἴπωμεν, seems to have had this passage of Pindar in mind. For οἴκ. cf. Ol. III. 44.

52. ἀλλὰ γάρ.] 'But enough! for.'

53. τὰ τερπνανθέα.] I still think that τὰ τέρπν' ἄνθε' Ἀφροδίσια would not be good Greek unless ἄνθεα Ἀφροδίσια meant 'Aphrodite-blossoms,' i.e. roses, as I suggested on Pyth. V. 21; but I have since found an easier solution by reading τερπνανθέα. The Vatican MSS. support this by giving τερπνάνθε' and τερπν' ἄνθε', thus not accenting τερπν-. The proposed compound would not sound harsh to ears that could stand ἀμπνύνθη. For the metaphor cf. Pyth. IX. 110. It may be doubted whether roses *per se* would induce appreciable satiety. The verse sums up the indulgence of the appetites, μέλι representing generally the gratification of taste. The Schol. quotes *Il.* XIII. 636, πάντων μὲν κόρος ἐστί, καὶ ὕπνου καὶ φιλότητος | μολπῆς τε γλυκερῆς καὶ ἀμύμονος ὀρχηθμοῖο.

54. For sentiment cf. *vv.* 5, 6. The natural constitution, φυά, is regarded as the means by which variation is produced, fate as the cause; hence the aorist λάχοντες.

55. τά.] For the neuter pronoun referring to βιοτὰν cf. the relative οἷα, Ol. I. 16.

τυχεῖν.] Cf. *supra*, *v.* 11.

56. ἀνελόμενον.] Gerundive, 'by winning,' cf. Nem. III. 16.

57. τέλος.] 'Consummation.'

ἔμπεδον.] Extension of the predicate. For sentiment cf. Pyth. III. 105, VII. 20.

58. καιρόν.] 'Measure,' 'proportion.' Cf. Pyth. I. 57, ὧν ἔραται καιρὸν διδοὺς (θεός).

Ἐπ. γ'.

δίδωσι, τόλμαν τε καλῶν ἀρομένῳ
60 σύνεσιν οὐκ ἀποβλάπτει φρενῶν.
ξεῖνός εἰμι· σκοτεινὸν ἀπέχων ψόγον, 90
ὕδατος ὥτε ῥοὰς φίλον ἐς ἄνδρ' ἄγων
κλέος ἐτήτυμον αἰνέσω· ποτίφορος δ' ἀγαθοῖσι μισθὸς
οὗτος.

Στρ. δ'.

ἐὼν δ' ἐγγὺς Ἀχαιὸς οὐ μέμψεταί μ' ἀνὴρ
65 Ἰονίας ὑπὲρ ἁλὸς οἰκέων· καὶ προξενίᾳ πέποιθ'· ἔν
τε δαμόταις 95

59. τόλμαν.] 'A character for courage,' cf. Eur. *Ion* 600, *Iph. in T.* 676, Thuk. I. 33, φέρουσα ἀρετήν, III. 58, κακίαν ἀντιλαβών.

60. σύνεσιν.] Cf. Ol. II. 85, φωνάεντα συνετοῖσιν, of the poet's own sayings, which are here also in part at least referred to. This word introduces the poet's self-vindication.

ἀποβλάπτει.] 'Doth not remove by βλάβη;' L. and S. render 'ruin utterly,' but to tell a man he is not an utter imbecile would be taken by many people for a serious reflection on their mental powers.

61. σκοτεινόν.] Causative, cf. Pyth. IV. 81, Ol. I. 26, VI. 76, XI. 4, Nem. VIII. 40. The syllable before σκ ought to be short, so Böckh proposed κοτεινὸν = κοτήεντα, Rauchenstein κρυφαῖον, Bergk κελαινόν, Hartung, εἰμ' ἀπέχων σκοτεϊνὸν ψ. Kayser cites Hes. *W. and D.* 589, πεταλη τε σκιή, but the colon seems to make Pindar's licence worse. The text is supported by Nem. IV. 40 and *vv.* 12, 13, *supra.*

62. Cf. Nem. I. 24, 25, λέλογχε δὲ μεμφομένοις ἐσλοὺς ὕδωρ καπνῷ φέρειν | ἀντίον. Here however as smoke is not mentioned, and as ῥοαὶ is not the most appropriate word for water employed to quench fire (and as it occurs *v.* 12 with σκότον *v.* 13) the poet probably had in view the refreshing, revivifying influence of water.

63. ἐτήτυμον.] Cf. *vv.* 23, 49.

ποτίφορος.] Cf. Nem. III. 31.

μισθός.] Cf. *supra, v.* 16.

64. ἐὼν δ' ἐγγύς.] It seems unlikely that hypothetical proximity would be placed in such a prominent position in verse and sentence. I take it that a Molossian (Achaean) was present with the poet in Aegina when this ode was recited, and render—'Though he be near, an Achaean, a dweller above the Ionian sea, will not blame me.'

65. ὑπέρ.] Cf. Pyth. I. 18. Cookesley rightly objects to Dissen's *ad mare* and explains ὑπὲρ = 'above,' adding less correctly '*or beyond*' in Strabo VII. p. 326,—ἀναμέμικται δὲ τούτοις τὰ Ἰλλυρικὰ ἔθνη τὰ πρὸς τῷ νοτίῳ μέρει τῆς ὀρεινῆς καὶ (i.e. [?]) τὰ ὑπὲρ τοῦ Ἰονίου κόλπου. So again ib. VII. p. 324,—ὑπερκεῖται δὲ τούτου μὲν τοῦ κόλπου (it was at least a mile off) Κίχυρος, ἡ πρότερον Ἔφυρα...ἐγγὺς δὲ τῆς Κιχύρου πολίχνιον Βουχαίτιον Κασσωπαίων, μικρὸν ὑπὲρ τῆς θαλάσσης ὄν (i.e. not so far above the sea as Kichyros), Don. thinks Pindar's phrase 'peculiarly applicable to Cichyrus,' but it was in Thesprôtia and reference

ὄμματι δέρκομαι λαμπρόν, οὐχ ὑπερβαλών,
βίαια πάντ' ἐκ ποδὸς ἐρύσαις, ὁ δὲ λοιπὸς εὔφρων
ποτὶ χρόνος ἔρποι. μαθὼν δέ τις ἂν ἐρεῖ, 100
εἰ πὰρ μέλος ἔρχομαι ψάγιον ὄαρον ἐννέπων.
70 Εὐξενίδα πάτραθε Σώγενες, ἀπομνύω
μὴ τέρμα προβὰς ἄκουθ' ὥτε χαλκοπάραον ὄρσαι 105

to Nem. IV. 51—53 compared with the above-quoted passage of Strabo VII. p. 326, enables us to apply it to Dôdôna with which we know Pindar had friendly intercourse. Cf. Frag. 35 [29].

καὶ προξενίᾳ.] So MSS. Edd. omit either *καὶ* or *προ-*; but, comparing *ἄκουσον*,—*v.* 2, *ἐθέλοντι*, *v.* 10, *σοφία δὲ κλ. v.* 23, *ἀδόκητον*, *v.* 31, *ἀπέδωκεν· v.* 44, *ἀνάπαυσις*, *v.* 52, *ἀδίαντον*, *v.* 73, *προπρεῶνα*, *v.* 76, *ἔχει τε—οἷς v.* 84, I think the syllables answering to *οἰκεῶν* were equivalent to four short times, and that we therefore need not alter the MS. reading. For adjectival use of part. cf. Nem. IV. 29.

The poet's position as *πρόξενος* (of Dôdôna) would prevent him from disparaging Neoptolemos, while the fact that he was still *πρόξενος* showed that the Aeakids of Epeiros had not taken offence at the objectionable Paean.

δαμόταις.] I think Aeginêtans are meant, others think Thebans.

66. *λαμπρόν.*] For idiom cf. Pyth. II. 20, Nem. IV. 39, and for sentiment cf. Nem. X. 40. Our 'serenity' comes very close to the meaning of *λαμπρόν*.

οὐχ ὑπερβαλών.] 'Unconscious of arrogance.'

67. *ἐρύσαις.*] Metaphor from clearing a road by dragging aside obstacles. For the exact meaning of *βίαια* cf. Nem. VIII. 34.

εὔφρων.] 'May the remainder of my days steal on *amid kindliness*.'

68. *ποτὶ...ἔρποι.*] Cf. Nem. IV. 43, and for the compound Pyth. I. 57, *τὸν προσέρποντα χρόνον.*

μαθών.] 'If any one understand my meaning.' There is a reference to *σύνεσιν*, *v.* 60.

ἂν ἐρεῖ.] For *ἂν* with fut. cf. Goodwin, § 37. 2, Ol. 1, 109, Isth. V. 59.

Mr Holmes (*Thesis*, p. 17) resolved *μαθὼν* into *εἰ μάθοι* and combined *ἂν* with the optative. (For *ἂν* in protasis cf. Goodwin § 50, note 2 (*a*)); but this is nothing but taking *ἂν* with the participle, as to the incorrectness of which process cf. Goodwin § 42, note 1. Hermann would read *δ' ἂν ἐρεεῖ.*

69. *εἰ.*] Not hypothetical, but = *πότερον* after *ἐρεῖ.* The passage concerns the poet so intimately that I cannot think *ἔρχομαι* refers merely to the chorus. For *πὰρ μέλος*, 'untunefully,' cf. Ol. IX. 38, *καὶ τὸ καυχᾶσθαι παρὰ καιρὸν μανίαισιν ὑποκρέκει·* cf. also *πλημμελῶ.*

ψάγιον.] So Vatican MSS. supported by Hêsychios. The poet recalls *v.* 69.

70. *Εὐξενίδᾰ.*] Vocative.

ἀπομνύω.] Lat. *deiero*, 'I make oath as defendant,' 'I deny on oath.'

71. *τέρμα προβάς.*] I explained this phrase on Pyth. I. 44 without knowing that Mr Holmes (Feb. 23, 1867) had anticipated me, as also had Dr Pinder (*Der Fünfkampf der Hellenen*, Berlin, 1867), either following Mr Holmes or independently. It would seem that Pindar alludes to Sôgenes himself actually having discharged his spear in the pentathlon with his foot advanced be-

Ἀντ. δ'.

θοὰν γλῶσσαν, ὃς ἐξέπεμψεν παλαισμάτων
αὐχένα καὶ σθένος ἀδίαντον, αἴθωνι πρὶν ἁλίῳ γυῖον
ἐμπεσεῖν.
εἰ πόνος ἦν, τὸ τερπνὸν πλέον πεδέρχεται.
75 ἔα με· νικῶντί γε χάριν, εἴ τι πέραν ἀερθεὶς 110
ἀνέκραγον, οὐ τραχύς εἰμι καταθέμεν.
εἴρειν στεφάνους ἐλαφρόν· ἀναβάλεο· Μοῖσά τοι
κολλᾷ χρυσὸν ἔν τε λευκὸν ἐλέφανθ' ἁμᾷ 115

yond the line which marked the beginning of the throw, and so having failed to gain the third victory was obliged to go on to the wrestling. Pindar often likens his verse to arrows and spears, cf. Ol. I. 112, and esp. Pyth. I. 44, *ἄνδρα δ' ἐγὼ κεῖνον | αἰνῆσαι μενοινῶν ἔλπομαι | μὴ χαλκοπάραον ἄκονθ' ὡσείτ' ἀγῶνος βαλεῖν ἔξω παλαμᾷ δονέων, | μακρὰ δὲ ῥίψας ἀμευσάσθ' ἀντίους.*

ὄρσαι.] Refers to the past, cf. Ol. II. 92, 93 (Don.).

72. *ὅς, κ.τ.λ.*] 'Which (if thrown successfully) is wont to dismiss the sturdy neck (*hendiadys*) from the wrestling unbathed in sweat before the limbs encounter the blazing sun.' Don. says 'As most of the public games of Greece were celebrated in the hottest season of the year, and as the pentathlum in particular was contested in the full blaze of the noonday sun (Pausan. VI. 24. § 1), when the heat was so oppressive that even the spectators could not endure it (see Aristot. *Problem.* 38, Ælian. *V. H.* XIV. c. 18); we may fully understand this allusion to the wrestling match, coupled with the *εἰ πόνος ἦν* which follows.' The aorist *ἐξέπεμψεν* is gnômic.

The Schol. explains *προβὰς* as= *ὑπερβαλών*, wrongly.

74. *εἰ πόνος ἦν.*] This proves that Sôgenes had wrestled, and probably also been beaten in the foot race.

πλέον.] 'More abundantly.'

75. *ἔα με.*] 'Let me alone,' i.e. 'Fear not.'

76. *ἀνέκραγον.*] Idiomatic aorist referring to the immediate past. See note on Ol. VIII. 54, *ἀνέδραμον.* The meaning of *πέραν ἀερθεὶς* is simply 'carried too far' with the usual metaphor of the *flights* of poetry. Cf. *supra*, *v.* 22, Nem. V. 21, Aristoph. *Pax*, 831.

τραχύς.] 'Niggardly at paying my debt of praise.' Cf. Pyth. XI. 41. For infinitive cf. Madv. § 149.

77. *ἀναβάλεο.*] 'Strike up.' Cf. Pyth. I. 4. The poet makes as it were a fresh beginning. This one word is addressed to the musicians. Hermann renders *impone tibi*, Dissen *expecta*, *morare*.

78. *ἔν τε.*] 'And therewithal.' On this passage the Schol. quotes *Frag.* 160 [170], *ὑφαίνω δ' Ἀμυθαοντίδαις ποικίλον ἄνδημα.* Cf. Nem. VIII. 15. This early allusion to elaborate goldsmith's work in which gold, ivory and white coral were blended, is of great interest. 'For the Muse combines gold and therewithal white ivory and the lily blossom, having culled it from the dews of the sea.' Pape takes *λείριον* here for an adjective=*λειρὸς* (Hesych. *ἰσχνὸς—ὠχρός*)='slender,' 'pale.'

καὶ λείριον ἄνθεμον ποντίας ὑφελοῖσ' ἐέρσας.

Ἐπ. δ'.

80 Διὸς δὲ μεμναμένος ἀμφὶ Νεμέᾳ
πολύφατον θρόον ὕμνων δόνει
ἀσυχᾷ. βασιλῆα δὲ θεῶν πρέπει 120
δάπεδον ἂν τόδε γαρυέμεν ἀμέρᾳ
ὀπί· λέγοντι γὰρ Αἰακόν νιν ὑπὸ ματροδόκοις γοναῖς
φυτεῦσαι,

Στρ. ε'.

85 ἐμᾷ μὲν πολίαρχον εὐωνύμῳ πάτρᾳ, 125
Ἡράκλεες, σέο δὲ προπρεῶνα μὲν ξεῖνον ἀδελφεόν τ'.
εἰ δὲ γεύεται
ἀνδρὸς ἀνήρ τι, φαίμέν κε γείτον' ἔμμεναι
νόῳ φιλήσαντ' ἀτενέϊ γείτονι χάρμα πάντων 130
ἐπάξιον· εἰ δ' αὐτὸ καὶ θεὸς ἀνέχοι,
90 ἐν τίν κ' ἐθέλοι, Γίγαντας ὃς ἐδάμασας, εὐτυχῶς

80. ἀμφί.] 'With regard to.' Cf. Ol. IX. 13, Pyth. II. 62.

81. δόνει.] Dissen observes that the metaphor is from spear-throwing, comparing Pyth. I. 44. ἄκοντα παλαμᾷ δονέων: but cf. Pyth. X. 39, παντᾷ δὲ χοροὶ παρθένων | λυρᾶν τε βοαὶ καναχαί τ' αὐλῶν δονεῦνται. For πολύφ. ὕμν. cf. Ol. I. 8.

82. ἀσυχᾷ.] Contrast this language with reference to an Aeolian ode sung *to the lyre* with that of Nem. III. (*v.* 67) which was sung *to flutes*.

83. δάπεδον.] So MSS. Mezger restores the mistake γάπεδον, which does not scan. Perhaps here and *v.* 34 δάπεδον = 'terrace.'

86. προπρεῶνα.] Connected with πραΰς, φίλος (?), Skt. √ *prî*, 'enjoy,' Zd. √ *frî*, 'love,' Goth. *frijôn*, 'to love,' *frijonds*, 'friend.' For προ- cf. πρόπας, προπάλαι, πρόκακος, πρόπονος, προπρηνής. Don.'s connection with πρηνής, πρηών, *pronus*, is invalidated by the absence of any evidence of such metaphorical usage in Greek.

γεύεται.] *Delibat*. Cf. Isth. I. 21. There is an old variant δεύεται.

87. γείτον', κ.τ.λ.] Cf. Hes. *W. and D.* 344, πῆμα κακὸς γείτων, ὅσσον τ' ἀγαθὸς μέγ' ὄνειαρ. | ἔμμορέ τοι τιμῆς ὅστ' ἔμμορε γείτονος ἐσθλοῦ. Alkman, *Frag.* 50 [60], μέγα γείτονι γείτων.

88. χάρμα.] 'Delight,' 'blessing,' as in Ol. II. 19.

89. ἀνέχοι.] Cf. Soph. *Aiax*, 212 and Prof. Jebb's note. 'Should be constant to neighbourly relations.' MSS. read ἂν ἔχοι. The text is due to Thiersch. Cookesley has an inapposite note on the omission of ἂν with the optative. Holmes puts a full stop after ἀνέχοι, taking it with εἰ 'for the simple expression of a wish,' like the Euripidean εἴ μοι γένοιτο. I cannot think that a wish could be expressed here just before the wish *v.* 98.

90. ἐν τίν.] 'Under thy protec-

ναίειν πατρὶ Σωγένης ἀταλὸν ἀμφέπων
θυμὸν προγόνων ἐϋκτήμονα ζαθέαν ἀγυιάν. 135

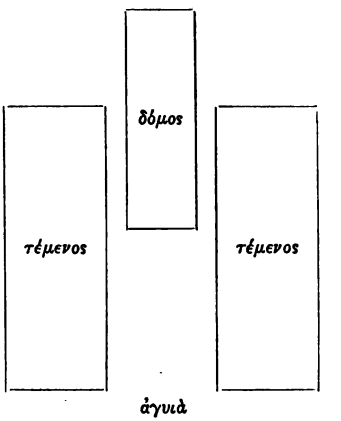
Ἀντ. ε'.

ἐπεὶ τετραόροισιν ὧθ' ἁρμάτων ζυγοῖς
ἐν τεμένεσσι δόμον ἔχει τεοῖς, ἀμφοτέρας ἰὼν χειρός.
ὦ μάκαρ,
95 τὶν δ' ἐπέοικεν Ἥρας πόσιν τε πειθέμεν 140
κόραν τε γλαυκώπιδα· δύνασαι δὲ βροτοῖσιν ἀλκὰν
ἀμαχανιᾶν δυσβάτων θαμὰ διδόμεν.

tion,' 'in dependence on thee.' Cf. Soph. *Aiax*, 519, ἐν σοὶ πᾶσ' ἔγωγε σώζομαι, and Prof. Jebb's note.

ἐθέλοι.] Equal to μέλλοι; or should we render—'would be willing to cherish an obedient mind towards his father and so to go on dwelling happily,' &c.? I.e. the neighbourhood of Hêrakles' temple is enough to keep Sôgenes contentedly at home tending his father in his old age, rather than ranging in quest of adventures like Hêrakles who subdued the Giants. For the advice to the youthful victor to honour his father cf. Pyth. VI. 19—27.

93, 94. 'For that he hath his house between thy precincts as a four-horse chariot is between its yoke horses, (having one) on either hand as he goes.' It is a mistake to suppose that four-horse chariots had two poles or two yokes, as art proves the reverse; but Euripides' phrase τετράζυξ ὄχος shows that ζύγα was used catachrestically for horses. The genitive ἁρμάτων gives us the word in the simile corresponding to δόμον, and the phrase ἰὼν shows that either the road to the house was between temples, or else the street in which the house stood had temples on the opposite side. Either the preposition ἐν is used loosely or else the poet was thinking of the pole as part of the chariot. The annexed hypothetical diagram fulfils the conditions of



the simile sufficiently. Or, does ἐν here = 'hard by,' the house being divided from the τεμένη by a narrow street, the τεμένη extending farther than the house on either side, even as four horses occupy a space wider than the car? Mr Postgate explains the simile differently. Note that ἔχει...ἰὼν is a variation of the common construction ἔστι τὰ τεμένη ἐξ ἀμφ. χειρὸς ἰόντι.

97. From this passage and from

εἰ γάρ σφισιν ἐμπεδοσθένεα βίοτον ἁρμόσαις 145
ἥβᾳ λιπαρῷ τε γήραϊ διαπλέκοις
100 εὐδαίμον' ἐόντα, παίδων δὲ παῖδες ἔχοιεν αἰεὶ

Ἐπ. ε'.

γέρας τό περ νῦν καὶ ἄρειον ὄπιθεν.
τὸ δ' ἐμὸν οὔ ποτε φάσει κέαρ 150
ἀτρόποισι Νεοπτόλεμον ἑλκύσαι
ἔπεσι· ταὐτὰ δὲ τρὶς τετράκι τ' ἀμπολεῖν
105 ἀπορία τελέθει, τέκνοισιν ἅτε μαψυλάκας Διὸς Κό-
ρινθος. 155

v. 60 it would seem that Theâriôn laboured under some bodily ailment or infirmity.

98. σφισιν.] Sôgenes and Theâriôn.

99. διαπλέκοις.] 'Carry on to the end.'

101. 'The present victory and a nobler one (at Delphi or Olympia) afterwards.'

The notion of Delphi in ἄρειον brings the poet back to Neoptolemos.

103. ἑλκύσαι.] 'That I have maltreated;' like beasts worrying a corpse. Cf. *Il.* XVII. 394, 558.

104. ταὐτά, κ.τ.λ.] 'To work over the same ground three or four times argueth lack of inventive power, like Διὸς Κόρινθος foolishly repeated to children.' This was probably the burden of a popular nursery ditty. Cf. Aristoph. *Ranae*, 439, *Eccl.* 828. Müller, *Dor.* I. p. 88 *Transl.* 2nd ed. p. 96 and von Leutsch, *Paroem. Gr.* II. p. 368, give the historical account of the origin recorded by the Schol., namely that ambassadors from the Bakchiadae sent to invite the Megarians to resume their allegiance, at last said δικαίως στενάξει ὁ Διὸς Κόρινθος εἰ μὴ λήψοιτο δίκην παρ' ὑμῶν. Whereupon they were pelted, and in an ensuing fight the Megarians urged each other to strike τὸν Διὸς Κόρινθον. The proverb is said to refer ἐπὶ τῶν ἄγαν σεμνυνομένων καὶ δειλῶς ἀπαλλαττόντων; an explanation which is not supported by Pindar. Some editors seem to take μαψυλάκας as nom. sing. = 'a silly babbler,' but the construction with ἅτε after ἀμπολεῖν would be the accusative, and the only possible construction for the nom. sing. is to make μαψυλάκας agree with Κόρινθος, which I believe to be right. The Schol. Vet. explains ὥσπερ παρὰ νηπίοις τοῖς τέκνοις as though the reading had been μαψυλάκαις, or else the interpretation last given was intended. The phrase in this case is regarded by the poet as the agent in the vain repetition of itself; for such a form as μαψ. could hardly be passive in meaning.

NEMEA VIII.

ON THE VICTORY OF DEINIS OF AEGINA IN THE SHORT FOOT-RACE.

INTRODUCTION.

DEINIS, the son of Megas, of the family of the Chariadae (*v.* 46), of Aegina, had, like his father, been twice victor in the stadium at Nemea. From the allusion to Sparta in *vv.* 9—12, I think that this second victory was won during the troubles of Sparta with the Messêniaṅs and Helots which began B.C. 464, and before the war between Athens and Aegina, B.C. 458. From *v.* 20 I infer that this ode was composed just before the Seventh Nemean, and hence I regard it as probable that this victory falls in Ol. 79, either B.C. 463 or 461. The victor's father was dead (*v.* 44) at this time. From the opening lines addressed to the goddess of youthful bloom and young desire, though to be sure they lead up naturally to the birth of Aeakos, and from the prominence given to unfair preference and misrepresentation, it may be gathered with some slight probability that Deinis had recently been an unsuccessful suitor, and that his rival's friends had brought unfair influence to bear in the matter. However Prof. Jebb's remarks in his introduction to his edition of *Aiax*, p. viii., are very much to the point. 'For a special reason not difficult to conjecture, Ajax was rather a favourite with Pindar. Not a few of the great men whose praises Pindar sang must have had skeletons in their closets. The chariot-race, the foot-race, the boxing and wrestling matches might have gone well, on the whole, for them and for their forefathers. But every family which had furnished a long series of competitors at the great festivals would be likely to have its grievances; its tradition of the ancestor who was beaten by a doubtful neck; its opinion about that recent award in which the

judges had shown such scandalous partiality for their fellow-townsman. In such cases it would be consoling to remember that a hero second only to Achilles had been defrauded by a corrupt tribunal of the prize which was his due. The complimentary poet might flatter his patron's self-complacency by comparing him to great and successful heroes; but he might also chance to soothe feelings of a less agreeable kind by the mention of Ajax, so unsuccessful and yet so great.' The ode was sung on the occasion of the dedication of Deinis' crown at the temple of Aeakos (*v.* 13).—The harmony is Lydian (*v.* 15), the measures chiefly Dorian. The apparent cretic after the first double trochee of the last strophic line is equivalent, most probably, to an epitrite, the last long syllable being long by nature or by a nasal, and being produced a double time. This syllable in no case ends a word in this ode. There is more break than usual between the metrical divisions of this ode.

ANALYSIS.

vv.

1—3. The goddess of young desire is sometimes kind, sometimes cruel.

4, 5. One must be content to be moderate and attain one's nobler desires.

6—8. The marriage and offspring of Zeus and Aegina was blest.

8—12. Aeakos was much courted by heroes.

13—16. Dedication of ode and crown to Aeakos.

17, 18. Prosperity granted by the gods is comparatively lasting, such, for instance, as that of Kinyras of Cyprus.

19. I pause like a runner preparing to start.

20, 21. For anything new provokes envious criticism.

22—32. For envy attacks the noble as in the case of Aias and the arms of Achilles.

32—34. Detraction existed of old.

35—39. Far be this from the poet, who hopes to win fame and popularity by straightforward plain speaking.

40—44. Excellence and the joy of victory are enhanced by song.

44—50. The poet cannot restore Megas to life, but he can rear a monument to father and son and assuage pain.

50, 51. The antidote of song is as old as the poison of detraction.

Στρ. α'.

Ὥρα πότνια, κάρυξ Ἀφροδίτας ἀμβροσιᾶν φιλοτάτων,
ἅτε παρθενηΐοις παίδων τ' ἐφίζοισα γλεφάροις,
τὸν μὲν ἁμέροις ἀνάγκας χερσὶ βαστάζεις, ἕτερον δ' ἑτέραις. 5
ἀγαπατὰ δὲ καιροῦ μὴ πλαναθέντα πρὸς ἔργον ἕκαστον
5 τῶν ἀρειόνων ἐρώτων ἐπικρατεῖν δύνασθαι.

Ἀντ. α'.

οἷοι καὶ Διὸς Αἰγίνας τε λέκτρον ποιμένες ἀμφεπόλησαν 10
Κυπρίας δώρων· ἔβλαστεν δ' υἱὸς Οἰνώνας βασιλεὺς
χειρὶ καὶ βουλαῖς ἄριστος. πολλά νιν πολλοὶ λιτάνευον ἰδεῖν·
ἀβοατὶ γὰρ ἡρώων ἄωτοι περιναιεταόντων 15

1. Ὥρα.] Goddess of puberty. Cf. Aesch. *Suppl.* 973 (P), quoted Nem. v. 6. For the double genitive cf. Ol. I. 94, τῶν Ὀλυμπιάδων ἐν δρόμοις | Πέλοπος. Pyth. IX. 39, κρυπταὶ κλαῖδες ἔντι σοφᾶς πειθοῦς ἱερᾶν φιλοτάτων.

2. Cf. Soph. *Ant.* 795, νικᾷ δ' ἐναργὴς βλεφάρων ἵμερος εὐλέκτρου νύμφας.

3. ἀνάγκας χερσί.] Cf. Pyth. IV. 234, ἀνάγκας ἔντεσιν, Pyth. XI. 34, δόμους ἀβρότατος.

ἑτέραις.] Euphemistic for ἀγρίαις. Cf. Pyth. III. 34, Eur. *Herc. F.* 1238, also the similar use of ἄλλος. The poet means violent or thwarted passion.

There is a zeugma in the construction of βαστάζεις, which first means to carry in fondling fashion and then to enfold in a tight grip. We can render by 'bear along' in both cases, but I do not think ἀγρίαις χερσὶ βαστάζεις would stand alone.

4. ἀγαπατά.] For plur. cf. Pyth. I. 34, Nem. IV. 71.

καιροῦ.] 'Without having transgressed the bounds of moderation.'

5. ἐπικρατεῖν.] 'To get secure possession of his nobler objects of desire.'

6. οἷοι.] I.e. ἀρείονες.

ποιμένες, κ.τ.λ.] I.e. ἔρωτες.

7. υἱός.] Aeakos.

Οἰνώνας.] Old name of the island before the nymph Aegina gave her name to it.

8. πολλά.] Cf. Nem. V. 31, and the Homeric πολλὰ λίσσεσθαι. Dissen interprets πολλάκις, but Don. rightly observes that 'the secondary idea of frequency' is contained in λιτάνευον.

ἰδεῖν.] 'That they might behold him.' Do not take νιν as primarily the object of ἰδεῖν.

9. ἀβοατί.] Generally rendered 'unbidden,' 'unsummoned,' but 'without fighting,' = ἀμαχητί, seems to be more in accordance with analogy and with the meanings of βοή.

ἄωτοι.] 'The flower.' Cf. Ol. II. 7.

ἤθελον κείνου γε πείθεσθ' ἀναξίαις ἑκόντες,

Ἐπ. α'.

οἵ τε κραναᾶς ἐν Ἀθάναισιν ἅρμοζον στρατόν,
οἵ τ' ἀνὰ Σπάρταν Πελοπηϊάδαι.
ἱκέτας Αἰακοῦ σεμνῶν γονάτων πόλιός θ' ὑπὲρ φίλας
ἀστῶν θ' ὑπὲρ τῶνδ' ἅπτομαι φέρων
Λυδίαν μίτραν καναχηδὰ πεποικιλμέναν,
Δείνιος δισσῶν σταδίων καὶ πατρὸς Μέγα Νεμεαῖον ἄγαλμα.
σὺν θεῷ γάρ τοι φυτευθεὶς ὄλβος ἀνθρώποισι παρμονώτερος·

Στρ. β'.

ὅσπερ καὶ Κινύραν ἔβρισε πλούτῳ ποντίᾳ ἔν ποτε Κύπρῳ.
ἵσταμαι δὴ ποσσὶ κούφοις, ὑμπνέων τε πρίν τι φάμεν.

12. According to the myths the Pelopids of Sparta (Menelâos) were not contemporary with Aeakos, and it is therefore possible that Pindar refers to an unknown myth, but perhaps he was tempted into an anachronism by a wish to allude to recent overtures by Sparta for help against the Messênians, B.C. 364—362.

13—15. The crown won by Deinis was being dedicated with the poet's crown of song at the temple of Aeakos.

15. καναχηδά.] Cf. Pyth. x. 39, καναχαί αὐλῶν, Soph. *Trach.* 641, αὐλὸς οὐκ ἀναρσίαν ἰάχων καναχὰν ἐπάνεισιν. Hêsiod uses this adverb. For the metaphor cf. Frag. 160 [170], ὑφαίνω δ' Ἀμυθαονίδαις ποικίλον ἄνδημα, quoted by the Schol. on Nem. VII. 78 (115). The μίτρα here and in Ol. IX. 84 means the whole crown, but was properly the twisted woollen fillet (εὔμαλλον μίτραν, Isth. IV. 62) by which the leaves or sprays of the wreath were kept together.

16. δισσῶν.] Refers both to Deinis and his father, as is proved by *vv.* 47, 48, ποδῶν εὐωνύμων δὶς δὴ δυοῖν 'the feet illustrious on two occasions of two (Chariadae).'

Νεμεαῖον ἄγαλμα.] 'A celebration of Nemean victories in two foot-races.'

17. σὺν θεῷ.] 'By the aid of a god,' i.e. of Aeakos or of Zeus for Aeakos' sake. For φυτευθείς, cf. Pyth. IV. 69, φύτευθεν τιμαί. The comparative παρμονώτερος implies the sentiment of Pyth. III. 105, 106, ὄλβος οὐκ ἐς μακρὸν ἀνδρῶν ἔρχεται ἄπλετος εὖτ' ἂν ἐπιβρίσαις ἕπηται. VII. 20. For the idea cf. Frag. 111 [29], εὐδαιμόνων | δραπέτας οὐκ ἔστιν ὄλβος. Render παρμον. 'maketh longer stays,' after Sir J. Suckling, 'Love with me hath made no stays' [Mr Fanshawe].

18. ὅσπερ.] Ὄλβος is here personified, though not so in the preceding line. For Kinyras cf. Pyth. II. 15—17.

19. ἵσταμαι.] 'I stay on tip-toe;' i.e. poising myself and taking

20 πολλὰ γὰρ πολλᾷ λέλεκται· νεαρὰ δ' ἐξευρόντα δόμεν βασάνῳ
ἐς ἔλεγχον, ἅπας κίνδυνος· ὄψον δὲ λόγοι φθονεροῖσιν· 35
ἅπτεται δ' ἐσλῶν ἀεί, χειρόνεσσι δ' οὐκ ἐρίζει.

Ἀντ. β'.

κεῖνος καὶ Τελαμῶνος δάψεν υἱόν, φασγάνῳ ἀμφικυλίσαις. 40
ἤ τιν' ἄγλωσσον μέν, ἦτορ δ' ἄλκιμον, λάθα κατέχει

breath before the start, in the attitude of the cast of 'A girl starting for a foot race' in the Fitzwilliam Museum. The phrase *κοῦφα βιβῶντα*, 'with light tread,' 'tripping lightly,' Ol. XIV. 15, is not quite the same. The body of the ode begins here, the first eighteen verses being dedicatory to Aeakos.

20. 'Many tales have several versions; but when one has discovered new points it is utterly hazardous to submit them to the touchstone for assay; for discussions are toothsome to the envious, and envy ever fastens on to the noble, but contends not against the mean. It did rend even the son of Telamon by forcing him on to his sword.'

It would appear that Pindar invented himself (or gave currency to an Aeginetan version of) the detail of the myth of the *κρίσις ὅπλων* which attributed the defeat of Aias to unfair means, which version is adopted by Sophokles, *Aiax*, 1135, where Teukros says to Menelâos *κλεπτὴς γὰρ αὑτοῦ ψηφοποιὸς εὑρέθης*. In the earlier ode, Isth. III., in which the fate of Aias is mentioned, Odysseus' *τέχνα* defeats the better man, but no underhanded proceedings in connection with the decision are suggested. In Nem. VII. the unfair character of the voting is insinuated, and I am therefore disposed to date Nem. VIII. before Nem. VII. See on *v.* 12.

21. λόγοι.] 'Discussion.' Dissen, *Deliciae vero sunt* verba quae dicant *invitis quaerentibus quod reprehendant;* Don., Cookesley, Paley, 'praise.' Markland goes too far in regarding λόγοι here and in Eur. *Suppl.* 565 as = *ψόγοι*. It is rather 'criticism'; the neutral term getting a colour from the preceding clause.

For the extraction of *φθόνος* from *φθονεροῖσιν* cf. Nem. VII. 9, 10, which however is a simple case of a plural subject got out of a singular noun of multitude. Not very unlike is Nem. IV. 3, *πόνων κεκριμένων...νιν (τὸν νικῶντα)*. For the sentiment cf. Soph. *Aiax*, 157, *πρὸς γὰρ τὸν ἔχονθ' ὁ φθόνος ἕρπει*, Pyth. VII. 19, XI. 29, *infra*, *v.* 34.

23. ἀμφικυλίσαις.] Cf. Hom. *Il.* VIII. 86, *κυλινδόμενος περὶ χαλκῷ*, 'transfixed by the bronze,' Soph. *Aiax*, 828, (*με*) *πεπτῶτα τῷδε περὶ νεορράντῳ ξίφει*, 899, *φασγάνῳ περιπτυχής*. The slang 'to get outside a glass of beer,' &c. is a similar idiomatic inversion.

24. Cf. *Il.* XIII. 824, *Αἴαν ἀμαρτοεπὲς βουγάϊε, ποῖον ἔειπες*.

κατέχει.] 'Encompasses,' 'overwhelms.' Cf. Ol. VII. 10, Pyth. I. 96, Soph. *Aiax*, 415.

25 ἐν λυγρῷ νείκει· μέγιστον δ' αἰόλῳ ψεύδει γέρας ἀντέταται.
κρυφίαισι γὰρ ἐν ψάφοις Ὀδυσσῆ Δαναοὶ θεράπευσαν· 45
χρυσέων δ' Αἴας στερηθεὶς ὅπλων φόνῳ πάλαισεν.

Ἐπ. β'.

ἦ μὰν ἀνόμοιά γε δᾳοισιν ἐν θερμῷ χροΐ
ἕλκεα ῥῆξαν πελεμιζόμενοι 50
30 ὑπ' ἀλεξιμβρότῳ λόγχᾳ, τὰ μὲν ἀμφ' Ἀχιλεῖ νεοκτόνῳ,
ἄλλων τε μόχθων παμφθόροισιν ἐν
ἁμέραις. ἐχθρὰ δ' ἄρα πάρφασις ἦν καὶ πάλαι, 55
αἱμύλων μύθων ὁμόφοιτος, δολοφραδής, κακοποιὸν ὄνειδος·
ἃ τὸ μὲν λαμπρὸν βιᾶται, τῶν δ' ἀφάντων κῦδος ἀντείνει σαθρόν.

Στρ. γ'.

35 εἴη μή ποτέ μοι τοιοῦτον ἦθος, Ζεῦ πάτερ, ἀλλὰ κελεύθοις 60

25. ἀντέταται.] 'The greatest prize has been *held out to*,' conferred upon, not 'held up,' 'proposed.' For perfect cf. Ol. I. 53, Nem. III. 84.

27. φόνῳ.] 'Invited the grip of violent death.' Cf. Hes. *W. and D.*, 413, ἄτῃσι παλαίει.

28. ἦ μάν.] 'Yet verily.'

ἀνόμοιά γε.] Though Odysseus was perhaps equal to Aias, or almost equal, according to the terms of the contest for the arms, in battle 'at least they made far different wounds gape (or 'gush [with blood]') on the warm flesh of foemen (*dat. incommodi*) when hard pressed, &c.' That is to say in battle Aias was very superior to Odysseus.

29. πελεμιζόμενοι.] So Schol. Vet. MSS. πολεμιζ.

30. μὲν—τε.] Cf. Ol. IV. 15. The poet refers to exploits not related in our Iliad, but probably from the ballads which formed the *Aethiopis* of Arktinos. From the frequent mention of Memnôn this group of legends seems to have been a favourite either with Pindar or with the Aeginêtans. Of course the fight with Hektôr, *Il.* XIV. 402, may have been in the poet's mind among the ἄλλων μόχθων.

32. ἐχθρά, κ.τ.λ.] 'Fell detraction then (as may be inferred from the above-mentioned instance) existed even of old.'

33. δολοφραδής, κ.τ.λ.] 'Deviser of guile, mischief-making calumny.'

34. Cf. Apollod. (Brunck, *Gnom.*) IV. 12, πρὸς γὰρ τὸ λαμπρὸν ὁ φθόνος βιάζεται | σφάλλει τ' ἐκείνους οὓς ἂν ὑψώσῃ τύχη; and for βιᾶται, *Od.* XI. 503, οἳ κεῖνον βιόωνται ἐέργουσίν τ' ἀπὸ τιμῆς (Dissen). For ἀφάντων cf. Pyth. I. 84, XI. 30. Render

ἁπλόαις ζωᾶς ἐφαπτοίμαν, θανὼν ὡς παισὶ κλέος
μὴ τὸ δύσφαμον προσάψω. χρυσὸν εὔχονται, πεδίον δ' ἕτεροι
ἀπέραντον· ἐγὼ δ' ἀστοῖς ἀδὼν καὶ χθονὶ γυῖα καλύψαιμ', 65
αἰνέων αἰνητά, μομφὰν δ' ἐπισπείρων ἀλιτροῖς.

Ἀντ. γ'.

40 αὔξεται δ' ἀρετά, χλωραῖς ἐέρσαις ὡς ὅτε δένδρεον ᾄσσει,
ἐν σοφοῖς ἀνδρῶν ἀερθεῖσ' ἐν δικαίοις τε πρὸς ὑγρὸν 70

'which doth violence to the illustrious, but sets up a rotten notoriety of the obscure.' Lit. ἀντείνει σαθρόν = rears on a rotten foundation.

36. ἐφαπτοίμαν.] For the dat. of something realised cf. Pyth. VIII. 60, μαντευμάτων ἐφάψατο συγγόνοισι τέχναις, Ol. I. 86, ἐφάψατο ἔπεσι; for the genitive of something not actually realised cf. Nem. IX. 47, Ol. IX. 12, οὗτοι χαμαιπετέων λόγων ἐφάψεαι, where the meaning is the same in other respects as in Ol. I. 86, L. and S. notwithstanding, while in Pyth. VIII. 60 the verb means precisely the same as Ol. I. 86, i.e. 'make use of.' In Nem. IX. 47 the meaning is 'attain,' here it is 'keep to.' Cf. ἔσχον, 'I got,' ἔχω, 'I keep.' The word illustrates the relation of χράομαι, *use*, to the √ of χείρ and χράω, χραύω, χραίνω, *graze*. For metaphor cf. Ol. I. 115, Nem. I. 25, IX. 47.

κλέος | μὴ τὸ δύσφαμον.] 'A reputation—not that disgraceful one.' The τὸ refers back to τῶν ἀφάντων σαθρὸν κῦδος.

37. εὔχονται.] For suppression of οἱ μὲν cf. *Il.* XXII. 157, τῇ ῥα παραδραμέτην, φεύγων ὁ δ' ὄπισθε διώκων, Eur. *Iph. Taur.* 1350, κοντοῖς δὲ πρῷραν εἶχον· οἱ δ' ἐπωτίδων ἄγχυραν ἐξανῆπτον. For sentiment cf. Frag. [206] 242.

38. ἐγώ, κ.τ.λ.] 'But for me, may I even till death prove a favourite with my fellow-citizens for praising the praiseworthy and scattering censure on wrongdoers.' The aorist participle ἀδὼν = 'as an established favourite'; or is it the participle of the gnômic aorist? cf. Nem. I. 62, VII. 3. With many misgivings I have not adopted Shilleto's explanation given on Thuk. I. 90 § 3, δράσαντές τι καὶ κινδυνεῦσαι, 'do something if they *must* risk their lives'—in effect, 'may I please ..., if I die for it.' He compares Aesch. *Choëph.* 438, ἔπειτ' ἐγὼ νοσφίσας ὀλοίμαν, Soph. *El.* 1079. Here, however, the idea of *death* is not involved in that of *pleasing*.

40. χλωραῖς.] Cf. O. and P. p. XXXV, Frag. 99 [87], note.

ᾄσσει.] MSS. ἀΐσσει | σοφοῖς. The text is Böckh's.

41. 'When exalted to the elastic air of heaven among men who love song and justice. Many are the uses of friends. Most important is help in regard to toilsome achievements. While the delight (of success and rest) seeks to get evidence set before men's eyes.' I.e. in the first flush of triumph men long for perpetual commemoration of their exploits. Though substantial help is most important

αἰθέρα. χρεῖαι δὲ παντοῖαι φίλων ἀνδρῶν· τὰ μὲν ἀμφὶ πόνοις
ὑπερώτατα· μαστεύει δὲ καὶ τέρψις ἐν ὄμμασι θέσθαι
πίστιν. ὦ Μέγα, τὸ δ' αὖτις τεὰν ψυχὰν κομίξαι 75
Ἐπ. γ'.
45 οὔ μοι δυνατόν· κενεᾶν δ' ἐλπίδων χαῦνον τέλος·
σεῦ δὲ πάτρᾳ Χαριάδαις τε λάβρον
ὑπερεῖσαι λίθον Μοισαῖον ἕκατι ποδῶν εὐωνύμων 80
δὶς δὴ δυοῖν. χαίρω δὲ πρόσφορον
ἐν μὲν ἔργῳ κόμπον ἱείς, ἐπαοιδαῖς δ' ἀνὴρ
50 νώδυνον καί τις κάματον θῆκεν· ἦν γε μὰν ἐπικώμιος
ὕμνος 85
δὴ πάλαι καὶ πρὶν γενέσθαι τὰν Ἀδράστου τάν τε
Καδμείων ἔριν.

as leading to success, yet success cannot be enjoyed unless one gets lasting *credit* for merit by *confirmation* or *proof* of song. Dissen cites Ol. x. 5, μελιγάρυες ὕμνοι | ὑστέρων ἀρχαὶ λόγων | τέλλεται καὶ πιστὸν ὅρκιον μεγάλαις ἀρεταῖς, Ovid, *Ex Pont.* i. 5, 32, *sumque fides hujus maxima vocis ego.*

45. Cf. Pyth. ii. 61, χαύνᾳ πραπίδι παλαιμονεῖ κενεά.

46. Χαριάδαις τε.] Dissen thinks that the φρατρία of the Chariadae included the πάτρα of Deinis; but perhaps τε is explanatory as in Aesch. *Ag.* 10, 210, 1503, *Eum.* 107.

λάβρον.] Cookesley would read τ' ἐλαφρὸν = 'it is easy,' comparing Nem. vii. 77. Schneider proposed λαμπρόν. I think the text should be kept. Here as elsewhere Pindar may have recorded a rare meaning akin to which is that of λόφος, 'neck,' being secondary. Cf. the use of θοός, Frag. 139, πίτναντες θοὰν κλίμακ' ἐς οὐρανὸν αἰπόν.

47. (I can) uprear a lofty stêlê of song on behalf of the twice illustrious feet of two men. Cf. *supra*, *v.* 16.

49. ἐν ἔργῳ.] 'On the occasion of an exploit.'

50. καί τις.] For the position of τις cf. Pyth. i. 52. The poet is meant; his ode is a proper expression of triumph, while at the same time it is a spell to soothe the physical pain. For sentiment cf. Nem. iv. 4.

θῆκεν.] Gnômic aorist.

γε μάν.] 'Nevertheless,' i. e. this is no new thing, for though detraction existed in olden time (*v.* 32) there also existed the antidote of laudatory poetry even before the foundation of the Nemean games by Adrastos when his host set out against Thebes. There is a double opposition: the antiquity of his art opposed to present effort of the poet, and the beneficent art itself opposed to coëval detraction.

51. δή.] 'Already' = ἤδη.

NEMEA IX.

ON THE VICTORY OF CHROMIOS OF AETNA WITH THE FOUR-HORSE CHARIOT IN THE PYTHIA AT SIKYON.

INTRODUCTION.

For Chromios see Introduction to Nem. I. In this victory Chromios won a crown (*vv.* 52, 53) and silver bowls (*v.* 51). The ode was composed some time after the victory (*v.* 52) soon after the founding of Aetna, i.e. B.C. 474 or 472 (*v.* 2). As Pindar seems to have been present the latter date is preferable.

The rhythm is Dorian and the ode is processional, accompanied both by lyre and flute (*v.* 8).

ANALYSIS.

vv.

1—5. Invocation to the muses to inspire the chorus to celebrate Chromios' victory in games sacred to Lêtô and her children.

6, 7. Let not a deed of prowess sink into oblivion.

8, 9. Strike up with lyre and flute in honour of the games instituted by Adrastos.

9—27. Myth of the Seven against Thebes concluding with the flight and engulfing of Amphiarâos.

28—32. Prayer that Zeus may grant lasting peace, civil order and glory in games to the Aetnaeans.

vv.

32—34. They are fond of horses and, strange to say, are above considerations of gain or economy in their ambition.

34—39. Chromis is a mighty warrior such as few besides.

39—43. As Hektôr by Skamandros, so Chromios by Helôros got glory, and elsewhere too by land and sea.

44. He has earned a peaceful old age.

45—47. He has been blessed with riches and honour.

48, 49. The banquet loves peace; fresh victory is enhanced by song, which is inspired by the bowl.

50—53. Let the prize bowls be filled with wine.

53—end. Zeus is invoked to note the excellence of the poet's minstrelsy.

Στρ. α'.

Κωμάσομεν παρ' Ἀπόλλωνος Σικυώνοθε, Μοῖσαι,
τὰν νεοκτίσταν ἐς Αἴτναν, ἔνθ' ἀναπεπταμέναι ξείνων νενίκανται θύραι, 5
ὄλβιον ἐς Χρομίου δῶμ'. ἀλλ' ἐπέων γλυκὺν ὕμνον πράσσεται.
τὸ κρατήσιππον γὰρ ἐς ἅρμ' ἀναβαίνων ματέρι καὶ διδύμοις παίδεσσιν αὐδὰν μανύει 10

1. Κωμάσομεν.] For the future tense referring to the time of recitation cf. Pyth. IX. 89, XI. 10. Böckh and others make this and ὅρσομεν conjunctives, Don. on *v.* 43 *deliberative futures*, a needless distinction.

2. ἀναπεπταμέναι.] 'Flung back.'

ξείνων.] For the gen. cf. Soph. *Aiax*, 1353, κρατεῖς τοι τῶν φίλων νικώμενος, Eur. *Med.* 315, σιγησόμεσθα, κρεισσόνων νικώμενοι, Madv. § 64.

For the hospitality of Aetna cf. Pyth. I. 38; of Chromios cf. Nem. I. 19—25. The Schol. on Aristoph. *Acharn.* 127, τούσδε ξενίζειν οὐδέποτ' ἴσχει γ' ἡ θύρα, has come down to us with the strange misquotation of this passage—ἔνθ' ἄρα πεπταμέναιν ξείνων ἕνεκεν ταῖν θύραιν.

3. πράσσεται.] Cf. Ol. III. 7 for the phrase, in which the ode is regarded as a debt. The majority of MSS. and editors read πράσσετε, but it is not easy to see who is meant, as the Muses do not *claim* songs but inspire, and so forth. For the addition of ἐπέων cf. *infra*, *v.* 7, and Nem. VII. 16. The ἀλλ' favours the reading πράσσεται. The chorus must discharge their obligation of minstrelsy before partaking of Chromios' hospitality.

4. κρατήσιππον.] 'Team-vanquishing,' according to analogy probably, but cf. Pyth. IX. 86.

ματέρι, κ.τ.λ.] In honour of

5 Πυθῶνος αἰπεινᾶς ὁμοκλάροις ἐπόπταις.

Στρ. β'.

ἔστι δέ τις λόγος ἀνθρώπων, τετελεσμένον ἐσλὸν
μὴ χαμαὶ σιγᾷ καλύψαι· θεσπεσία δ' ἐπέων
καύχαις ἀοιδὰ πρόσφορος. 15
ἀλλ' ἀνὰ μὲν βρομίαν φόρμιγγ', ἀνὰ δ' αὐλὸν ἐπ'
αὐτὰν ὄρσομεν
ἱππίων ἄθλων κορυφάν, ἅτε Φοίβῳ θῆκεν Ἄδραστος
ἐπ' Ἀσωποῦ ῥεέθροις· ὧν ἐγὼ 20
10 μνασθεὶς ἐπασκήσω κλυταῖς ἥρωα τιμαῖς,

Στρ. γ'.

ὃς τότε μὲν βασιλεύων κεῖθι νέαισί θ' ἑορταῖς 25
ἰσχύος τ' ἀνδρῶν ἁμίλλαις ἅρμασί τε γλαφυροῖς ἄμ-
φαινε κυδαίνων πόλιν.

Lêto and Apollo and Artemis. Cf. Pyth. IV. 3.

μανύει αὐδάν.] 'He gives the signal for a strain.' The seeming interpretation of *αὐδὰν* by the Schol., *τὸ θαυμάζεσθαι*, may have been due to a false reading *ἄγαν* or to a true *παίδεσσ' ἄγασθαι*. Anyhow the meaning of *μανύει* is singular.

6. For sentiment cf. Pyth. IX. 93—96, Frag. 98 [86].

τετελεσμένον, κ.τ.λ.] 'Hide not by silence in abasement the achievement of a deed of prowess.' For the infinitive clause cf. Pyth. II. 24. For the participle cf. Ol. IX. 103, Isth. VII. 12, Nem. VI. 2.

ἐσλόν.] Used in this sense Nem. V. 47, and almost = 'victories,' 'prizes,' Pyth. VIII. 73. Cf. the poet's use of *ἀρετή*, Nem. V. 58.

7. *ἐπέων.*] Prof. Paley rightly takes this gen. after *ἀοιδά*; otherwise we have a vapid truism.

καύχαις πρόσφορος.] 'Is well adapted for loud acclaim.' Cf. Ol. IX. 38, and for sentiment Ol. XI. 91—96. MSS. give *καύχας*, which Mommsen reads. The genitive *καύχας* might be like *ἀνάγκας*, Nem. VIII. 3, and qualify *ἐπέων ἀοιδά*, but *πρόσφορος* without a dative is awkward. Kayser, Rauchenstein and von Leutsch alter *ἐπέων*, which it is true may have come from *v.* 3 and is not wanted. I would suggest *θεσπεσίᾳ δ' ἐρέω καύχας ἀοιδᾷ πρόσφορος*, 'But I will utter loud praises meet for divine minstrelsy.'

8. *ἀλλ'.*] Resumptive, going back to *vv.* 4, 5. Cf. Ol. IV. 6.

βρομίαν.] 'Pealing' (Myers). Cf. Nem. XI. 8, *λύρα δέ σφι βρέμεται καὶ ἀοιδά*. The root *βρεμ* properly denotes *deep sound* or *great body of sound*.

ἐπ' αὐτὰν l. ἀ. κορυφάν.] 'For the very prime of contests with horses.' The phrase refers to four-horse chariot races generally.

9. *Ἀσωποῦ.*] For this stream, which flowed on the east of Sikyôn, cf. Nem. III. 4.

12. *ἅρμασι.*] Böckh and Dissen take this dative as dependent on *ἁμίλλαις*, comparing Ol. V. 6. Cf. also Pyth. VI. 17.

γλαφυροῖς.] 'Carved.' Böckh.

ἄμφαινε κυδαίνων.] Both these

φεῦγε γὰρ Ἀμφιάρηόν τε θρασυμήδεα καὶ δεινὰν
στάσιν 30
πατρῴων οἴκων ἀπό τ' Ἄργεος· ἀρχοὶ δ' οὐκ ἔτ' ἔσαν
Ταλαοῦ παῖδες, βιασθέντες λύᾳ.
15 κρέσσων δὲ καππαύει δίκαν τὰν πρόσθεν ἀνήρ. 35

Στρ. δ'.

ἀνδροδάμαντ' Ἐριφύλαν, ὅρκιον ὡς ὅτε πιστόν,
δόντες Οἰκλείδᾳ γυναῖκα, ξανθοκομᾶν Δαναῶν ἔσσαν
μέγιστοι δὴ τόθεν. 40

words are elsewhere (Pyth. IX. 73, Ol. XI. 66) used of victors; but here of the ἀγωνοθέτης Adrastos, who conferred distinction upon Sikyôn, the city whither he fled from Argos when expelled by Amphiaraos' faction, by instituting sacred games there. Pindar ignores the fact that Kleisthenes had suppressed Adrastos' games and substituted the Pythia in which Chromios gained his victory.

13. φεῦγε.] 'Had fled.' Lit. 'was in flight from.'

14. Ταλαοῦ παῖδες.] Adrastos and his brothers Parthenopaeos, Pronax, Mêkisteus and Aristomachos; these were descendants of Bias, Amphiarâos of Melampus, Kapaneus of Proetos.

λύᾳ.] Cf. Hêsych. λύα· στάσις. Meaning at first, no doubt, not faction generally, but a struggle for *deliverance* from oligarchy or monarchy.

15. κρέσσων.] 'Of superior intelligence.' Cf. Xen. *Mem.* I. ch. ii. §§ 16 and 47, and perhaps Pyth. V. 102, κρέσσονα μὲν ἀλικίας | νόον φέρβεται. A Schol. interprets κρείσσων φανεὶς καὶ συνετώτερος.

καππαύει.] For καταπαύει. For the assimilation cf. Ol. VIII. 38.

δίκαν.] 'Quarrel' generally. The whole line is a gnômê, condemning protracted litigation and here applied metaphorically. I have followed most editors; as it seems to me that this line must refer to what follows on account of the asyndeton (or τ') in the next line and the fact that δόντες refers to the same subject as βιασθέντες. There is however a difficulty about τὰν πρόσθεν, which one Schol., Thiersch and Mezger avoid by explaining 'For a stronger man putteth an end to the former right (of sovereignty)'; i. e. might goes before right. But it does not seem to be the poet's cue to suggest that Amphiarâos was a better man than Adrastos; while τὰν πρόσθε quite applies to the quarrel in question, which was of long standing at the time of the reconciliation, and of which the acutest part was at its beginning. The shade of meaning given to δίκη again is at least unusual: and lastly — why should Pindar say 'might is right' just before telling of a compromise by which the former right was recovered?

16. MSS. give ἀνδροδάμαν τ' and ἀνδρομέδαν τ'. Pindar uses the epithet in reference to her bringing about Amphiarâos' death.

ὡς ὅτε.] Cf. Ol. VI. 2.

17. Οἰκλείδᾳ.] Amphiarâos.

δόντες ἔσσαν.] 'It was after they had given...that they were.'

δὴ τόθεν.] The MSS. have here a lacuna. Böckh got the text from

καί ποτ' ἐς ἑπταπύλους Θήβας ἄγαγον στρατὸν ἀνδρῶν αἰσιᾶν
οὐ κατ' ὀρνίχων ὁδόν· οὐδὲ Κρονίων ἀστεροπὰν ἐλελίξαις οἴκοθεν μαργουμένους 45
20 στείχειν ἐπώτρυν', ἀλλὰ φείσασθαι κελεύθου.

Στρ. ε'.

φαινομέναν δ' ἄρ' ἐς ἄταν σπεῦδεν ὅμιλος ἱκέσθαι 50
χαλκέοις ὅπλοισιν ἱππείοις τε σὺν ἔντεσιν· Ἰσμηνοῦ δ' ἐπ' ὄχθαισι γλυκὺν
νόστον ἐρεισάμενοι λευκανθέα σώματ' ἐπίαναν καπνόν· 55
ἑπτὰ γὰρ δαίσαντο πυροὶ νεογυίους φῶτας· ὁ δ' Ἀμφιάρῃ σχίσσεν κεραυνῷ παμβίᾳ
25 Ζεὺς τὰν βαθύστερνον χθόνα, κρύψεν δ' ἅμ' ἵπποις, 60

Στρ. ς'.

δουρὶ Περικλυμένου πρὶν νῶτα τυπέντα μαχατὰν θυμὸν αἰσχυνθῆμεν. ἐν γὰρ δαιμονίοισι φόβοις φεύγοντι καὶ παῖδες θεῶν. 65

the ἐντεῦθεν δὴ of the Schol.; literally 'In consequence of just this.'

18. Cf. Aesch. *Ag.* 104—119 (P.), esp. 104, ὄδιον κράτος αἴσιον, Aesch. *Eum.* 740, παρόρνιθας ὁδούς. Note that αἰσιᾶν ὀρνίχων is a genitive of quality after ὁδόν.

21. Cf. Archil. Frag. 98 [65], φαινόμενον κακὸν οἴκαδ' ἄγεσθαι.

22. σύν.] For position cf. Pyth. II. 59, Nem. X. 38.

23. ἐρεισάμενοι.] Böckh and others read ἐρυσσάμενοι, 'having stayed delightsome return.' Cf. *Od.* XXIII. 244; but the phrase is not quite parallel, 'Ἠῶ ῥύσατ'. So too in Isth. VII. 53 the object of ῥύοντο, 'were wont to check,' is a person. The text is unsatisfactory. MSS. give ἐρυσάμενοι and ἐρεισάμενοι. Mommsen reads the latter. Hartung alters to ἀπουράμενοι (cf. Hes. *Scut. Herc.* 173), Benedict to ὀλεσσάμενοι. Rauchenstein proposes ἀπωσάμενοι or ἀνανόμενοι. I suggest ἀπειπάμενοι as nearer to the MS. reading, if ἐρεισάμενοι ('having set fast on Ismênos' banks delightsome return') is to be disturbed. It is supported by the Schol., αὐτόθι τὴν οἴκοι ἀνακομιδὴν ἀπέθεντο.

23. λευκανθέα σώματ'.] 'As pale corpses.' Old MSS. give σώμασι(ν) ἐπίαναν; some editors read σώμασι πίαναν, taking λευκανθέα 'white-wreathing' with καπνόν. As white myrtle was sacred to the dead (Isth. III. 88) λευκανθέα *may* mean 'decked with myrtle.' The text is Böckh's.

24. δαίσαντο.] Carries on the metaphor of ἐπίαναν.

Ἀμφιάρῃ.] The nom. and acc. of this name in Pindar end in -ρηος, -ρηον. This dative is from a contracted form in -ρη; which changes its declension by analogy.

εἰ δυνατόν, Κρονίων, πεῖραν μὲν ἀγάνορα Φοινικο-
στόλων
ἐγχέων ταύταν θανάτου πέρι καὶ ζωᾶς ἀναβάλλομαι
ὡς πόρσιστα, μοῖραν δ' εὔνομον 70
30 αἰτέω σε παισὶν δαρὸν Αἰτναίων ὀπάζειν,

Στρ. ζ'.

Ζεῦ πάτερ, ἀγλαΐαισιν δ' ἀστυνόμοις ἐπιμῖξαι
λαόν. ἐντί τοι φίλιπποί τ' αὐτόθι καὶ κτεάνων ψυχὰς
ἔχοντες κρέσσονας 75
ἄνδρες. ἄπιστον ἔειπ'· αἰδὼς γὰρ ὑπὸ κρύφα κέρδει
κλέπτεται,
ἃ φέρει δόξαν. Χρομίῳ κεν ὑπασπίζων παρὰ πεζο-
βόαις ἵπποις τε ναῶν τ' ἐν μάχαις 80
35 ἔκρινας ἂν κίνδυνον ὀξείας ἀϋτᾶς,

Στρ. η'.

οὕνεκεν ἐν πολέμῳ κείνα θεὸς ἔντυεν αὐτοῦ 85
θυμὸν αἰχματὰν ἀμύνειν λοιγὸν Ἐνυαλίου. παῦροι
δὲ βουλεῦσαι φόνου

28. 'If it be possible, son of Kronos, I am for putting off as long as possible the talked-of gallant struggle for life and death with the host of Carthaginian spearmen.' For *ἀναβάλλομαι* cf. Ol. I. 80, *ἀναβάλλεται γάμον θυγατρός*.

30. *ὀπάζειν*.] Cf. Nem. III. 9.

31. *ἀγλαΐαισιν*.] 'Celebrations of victories.' Cf. Ol. XIII. 15 note, Pyth. VI. 46, Nem. I. 13.

ἀστυνόμοις.] Lit. 'In the city' (cf. *ἀγρόνομος*, 'rural') i.e. 'enjoyed by the citizens,' generally rendered—'public.' Dissen renders *ἀγλ. ἀστ.* 'decora ludicra (Ol. IX. 99) quae ad urbem pertineant.' I prefer the more usual sense of *ἀγλαΐα*, as it involves a commoner meaning of *ἀστύνομος* than the other, and compare Isth. V. 69, Ol. VII. 21, XI. 11. It is not necessary to assume that the victor gave a public feast, but the festivities in commemoration of a victory would be general.

ἐπιμῖξαι.] Cf. Ol. I. 22, 91.

32. *κτεάνων, κ.τ.λ.*] 'With souls too lofty to grudge their hoards.' Cf. Pyth. VIII. 92, *ἔχων κρέσσονα πλούτου μέριμναν*.

33. *αἰδώς, κ.τ.λ.*] 'Due love of honour (cf. Ol. VII. 44) which bringeth renown is stealthily sapped by greed.' MSS. give *ὑπόκρυφα*, but the Schol. suggests by *ὑποκλέπτεται* that there is a tmesis of the preposition.

35. 'You might have formed an idea of the danger of keen fight;' because Chromios was ever in the thickest of the fray. For *κεν—ἂν* cf. Goodwin § 42, 3 with notes 1, 3.

36. *κείνα θεός*.] *Αἰδώς*, who is personified by Hèsiod, *W. and D.*, 199.

37. Perhaps the similarity of

παρποδίου νεφέλαν τρέψαι ποτὶ δυσμενέων ἀνδρῶν
στίχας 90
χερσὶ καὶ ψυχᾷ δυνατοί· λέγεται μὰν Ἕκτορι μὲν
κλέος ἀνθῆσαι Σκαμάνδρου χεύμασιν
40 ἀγχοῦ, βαθυκρήμνοισι δ' ἀμφ' ἀκταῖς Ἑλώρου, 95
Στρ. θ'.
ἔνθ' Ἀρείας πόρον ἄνθρωποι καλέοισι, δέδορκεν
παιδὶ τοῦτ' Ἀγησιδάμου φέγγος ἐν ἁλικίᾳ πρώτᾳ· τὰ
δ' ἄλλαις ἁμέραις 100

phrase to μαχατὰν θυμόν, *vv.* 26, 27, is intended to mark the contrast between Amphiarâos' lot and Chromios'.

38. παρποδίου.] 'Imminent.' Cf. Pyth. III. 60.

νεφέλαν.] 'Storm-cloud.' For the metaphor cf. Isth. VI. 27, IV. 49, 50, III. 35, Verg. *Aen.* IX. 667, pugna aspera surgit: | quantus ab occasu ueniens, pluuialibus Haedis, | uerberat imber humum; quam multa grandine nimbi | in uada praecipitant, quam Iupiter horridus austris | torquet aquosam hiemem; et coelo caua nubila rumpit.

39. κλέος ἀνθῆσαι.] For the phrase cf. Pyth. I. 66.

40. See *Introduction.*

41. Ἀρείας.] Sc. πηγῆς or κρήνης; cf. Κρόνιον (λόφον), Ol. I. 111. The Schol. gives a variant ἔνθα Ῥείας. For the compendious construction for 'where is the ford which men name from Arês' spring,' cf. *Il.* XI. 757, καὶ Ἀλεισίου ἔνθα κολώνη | κέκληται, Soph. *Trach.* 638, ἔνθ' Ἑλλάνων ἀγοραὶ Πυλάτιδες καλεῦνται, *Œd. Rex*, 1451, ἔνθα κλῄζεται | οὐμὸς Κιθαιρὼν οὗτος, ὃν κ.τ.λ., Eur. *Ion*, 11—13, Isth. V. 47. Mr Postgate takes Ἀρείας as acc. plur., supplying ἀκτὰς from above, as he does not see why a ford should be named from a spring. The alteration ἔνθα Ῥείας (Ῥέας) has been suggested by Beck, Hartung and Bergk, Ῥείας πόρον meaning Ἰόνιον πόρον (Nem. IV. 53). Cf. Aesch. *P. V.* 837 (856, P.), ᾔξας πρὸς μέγαν κόλπον Ῥέας.....χρόνον δὲ τὸν μέλλοντα πόντιος μυχὸς..... Ἰόνιος κεκλήσεται. It is, however, open to question whether πόρον would be used of the sea when a river had just been mentioned, and whether it would apply to the open sea off the Helôros. Western Krête lay at the entrance to the Ionian sea from the Archipelago, and so the Krêtan cult of Rhea probably gave rise to the old name recorded by Aeschylos.

δέδορκεν.] Cf. Ol. I. 94, 'shone forth and still shines.' This perfect is like λέλογχεν, Ol. I. 53.

42. τοῦτο.] 'Such.' Cf. Ol. IV. 24.

ἐν ἁλικίᾳ πρώτᾳ.] 'In his earliest prime;' i.e. when first he became distinguished. Böckh and others render wrongly 'in his first youth.' The battle of Helôros (Herod. VII. 154) was fought at least before B.C. 491, when Hippokratês the victor died, but at the date of this ode Chromios was probably more than forty years of age, for from *v.* 44 we might gather that his old age was not very distant, as indeed from the general tone of both the odes to Chromios.

τὰ δ'.] Perhaps cf. Nem. II. 17.

πολλὰ μὲν ἐν κονίᾳ χέρσῳ, τὰ δὲ γείτονι πόντῳ φάσομαι.

43. Cf. Ol. XII. 6, *πόλλ' ἄνω...τὰ δ' αὖ κάτω.* Render, 'And his honours won at other times, many mid the dry land's dust, others again on the neighbouring sea, will I proclaim.' The idea to be supplied with the neut. plur. pron. must surely be suggested by *κλέος ἀνθῆσαι* (*v.* 39), *δέδορκεν τοῦτο φέγγος* (*vv.* 41, 42). Dissen understands *πραχθέντα* or *πραχθῆναι* and compares Aristoph. *Ran.* 281, *ὡς οὗτος ὁ τόπος ἐστίν, οὗ τὰ θηρία τὰ δεινὰ ἔφασκ' ἐκεῖνος,* where an infinitive verb is obviously suppressed, or at least a participle. But I venture to say *φάσομαι* can take an accusative like *κεῖνα κεῖνος ἂν εἴποι ἔργα,* Ol. VIII. 62, *μηδ' ἀγῶνα φέρτερον αὐδάσομεν,* Ol. I. 7, *τὰ δ' αὐτὸς * ἄν τι* τύχῃ, ἔλπεταί τις ἕκαστος ἐξοχώτατα φάσθαι,* Nem. IV. 91.

κονίᾳ.] L. and S. gives this as an adj. under *κόνιος,* a subs. under *χέρσος.* I prefer the latter view.

γείτονι πόντῳ.] The sea off Cumae. For the battle cf. Pyth. I. 71—75.

φάσομαι.] Pindar also uses the middle forms *φάτο, φάσθαι,* which may in all five instances be well rendered 'in the second and more definite sense of *φημί,* to *affirm, declare,* &c.' (Don.). He uses *φαμένῳ,* Isth. V. 49, of the utterance of a wish. This *φάσομαι* then has a different shade of meaning from *φάσω,* and has no proper connection with the following theory which Don. propounds in this place. 'Pindar uses a middle form for the future of active verbs signifying "to utter a sound;" as *αὐδάσομαι ἐνόρκιον λόγον,* "I will solemnly swear," Ol. II. 92: *κελαδησόμεθα βροντάν,* "we will sing of the thunder," Ol. XI. 79: *κωμάσομαι,* "I will raise the comus-song," P. IX. 89: and here *φάσομαι,* "I will affirm." In all these cases of future assertions he uses the middle form of this tense, for the reason which I have given in the passages above referred to—namely, because when we speak of something which will make an impression upon our senses or feelings, or, in general, befall us, as future, we consider ourselves as merely the *object* of these outward impressions or accidents; but when we speak of their present effect we consider ourselves as an agent or inchoative in respect to them. If, however, we use the future in a deliberate or prohibitory sense, the idea of agency is not lost; and thus we find that Pindar not merely writes *αὐδάσομαι,* "I will speak" (Ol. II. 92), but also *μὴ αὐδάσομεν,* "let us not speak" (Ol. I. 7); and not only *κωμάσομαι,* "I will raise the comus-song (P. IX. 89), but also *κωμάσομεν,* "let us sing the comus-song" (supra, *v.* 1). Similarly, although *βοήσομαι* is the regular Attic future of *βοάω,* we have in Aeschyl. *Pers.* 640: *παντάλαν' ἄχη διαβοάσω;* "am I to go on proclaiming my woes?" Now *αὐδάσομαι,* Ol. II. 92, is distinctly reflexive, as the utterance of an oath binds the utterer. *κελαδήσομεθα* is neutralized by *κελαδήσω,* Ol. X. [XI.] 14. Don. should refer *κωμάσομαι* to his *κωμάζομαι,* Isth. III. 90. This mid. is used causatively, 'I cause to be celebrated in (or 'by') a kômos,' only used in the first person sing. in reference to the poet. Cf. also Nem. III. 12, 27, VI. 26. Perhaps *κελαδ.,* Ol. XI. 79, is causative. Thus there is no instance in Pindar to which Dr Donaldson's ingenious explanation of middle futures to active verbs will fairly apply.

ἐκ πόνων δ', οἳ σὺν νεότατι γένωνται σύν τε δίκᾳ,
τελέθει πρὸς γῆρας αἰὼν ἁμέρα. 105
ἴστω λαχὼν πρὸς δαιμόνων θαυμαστὸν ὄλβον.

Στρ. ι'.

εἰ γὰρ ἅμα κτεάνοις πολλοῖς ἐπίδοξον ἄρηται 110
κῦδος, οὐκέτ' ἔστι πόρσω θνατὸν ἔτι σκοπιᾶς ἄλλας
ἐφάψασθαι ποδοῖν.
ἁσυχία δὲ φιλεῖ μὲν συμπόσιον· νεοθαλὴς δ' αὔξεται 115
μαλθακᾷ νικαφορία σὺν ἀοιδᾷ· θαρσαλέα δὲ παρὰ κρατῆρα φωνὰ γίνεται.
ἐγκιρνάτω τίς μιν, γλυκὺν κώμου προφάταν, 120

Στρ. ια'.

ἀργυρέαισι δὲ νωμάτω φιάλαισι βιατὰν
ἀμπέλου παῖδ', ἅς ποθ' ἵπποι κτησάμεναι Χρομίῳ
πέμψαν θεμιπλέκτοις ἅμα 125

44. ἐκ πόνων τελέθει.] 'Is the natural outcome of toil.'

οἳ γένωνται.] See Goodwin, § 63.

νεότατι.] The classical *youth* includes our middle age. Pindar speaks, Pyth. II. 63, of Hiero's νέοτας in connection with the battle of Himera (B.C. 480) and yet of his βουλαὶ πρεσβύτεραι, though the date of the ode is B.C. 477.

ἁμέρα.] For αἰὼν fem. cf. Pyth. IV. 186.

45. ἴστω λαχών.] Cf. Ol. VI. 8, Nem. XI. 15, Isth. I. 68, VI. 27.

46. For sentiment cf. Pyth. I. 99, Nem. I. 32, Isth. I. 50.

47. For metaphor cf. Ol. I. 115, Nem. I. 25, VIII. 36, Isth. IV. 23. For ἔτι cf. Eur. *Med.* 1077.

48. αὔξεται.] Cf. Pyth. X. 10. Render, 'a victor's honour (the status of a νικηφόρος) putteth forth fresh blossoms by aid of soothing minstrelsy.' For metaphor cf. Nem. VIII. 40.

50. ἐγκιρνάτω μιν.] For constr. cf. ἐγχεῖν κρητῆρα, Soph. *Frag.* 149, 'To mix into the cup' = to pour in and mix. Cf. Isth. IV. 25.

προφάταν.] The bowl is the *interpreter* of the κῶμος because it adds vigour to the performers and stimulates the faculties of the audience, raising both nearer to the level of the poet's inspired genius. It would appear that another ode was to be sung at or after the feast. The Schol. indicates a variant προηγητήν, which does not scan.

51. Cf. Nem. X. 43. Silver cups were also prizes at Marathôn, cf. Ol. IX. 90. Probably the wreath was universally given as a symbol of victory in games.

52. ἀμπέλου παῖδ'.] 'The masterful child of the vine.' Conversely (Aesch. *Persae*, 616), ἀκήρατόν τε μητρὸς ἀγρίας ἄπο | ποτόν, παλαιᾶς ἀμπέλου γάνος τόδε. In the Schol. the quotation from Nem. V. 6, ματέρ' οἰνάνθας ὀπώραν is misplaced and put under *v.* 48. It appears

Λατοΐδα στεφάνοις ἐκ τᾶς ἱερᾶς Σικυῶνος. Ζεῦ πάτερ,
εὔχομαι ταύταν ἀρετὰν κελαδῆσαι σὺν Χαρίτεσσιν,
ὑπὲρ πολλῶν τε τιμαλφεῖν λόγοις 130
55 νίκαν, ἀκοντίζων σκοποῖ' ἄγχιστα Μοισᾶν.

that Chromios did not himself attend these games.

θεμιπλέκτοις.] I prefer the interpretation of one Schol. *νομίμως καὶ καθηκόντως πεπλεγμένους*, 'twined with due ceremonial' to 'fairly-twined,' 'twined in justice to him,' i.e. 'fairly won.' For crowns won by horses cf. Ol. II. 50, VI. 26, Pyth. III. 73, 74. But the plural is used for the victor's crown for a single victory, e.g. Isth. III. 11.

53. *ἱερᾶς.*] The Schol. refers this epithet to the partition of the victims between gods and men at Mêkônê close to Sikyôn. Cf. Hes. *Theog.* 535, but the fact of Pythian games being held there is perhaps sufficient ground for the attribute.

54. *εὔχομαι.*] 'I pray.' Paley 'I flatter myself.'

ἀρετάν.] 'Glory (in games);' cf. Isth. I. 41, IV. 17.

σὺν Χαρίτεσσιν.] For the association of the Graces with Epinikian poetry and with Pythia cf. Pyth. VI. 2, Nem. X. 1. For *-σαι σὺν* cf. Isth. III. 17.

ὑπὲρ πολλῶν, κ.τ.λ.] 'And that more than many (bards) I may make victory of great account by my verses.' Notice the aorist *κελαδῆσαι* referring the poet's celebration of the particular achievement, the present *τιμαλφεῖν* referring to his general habit. For inf. cf. Goodw. § 23, 2 note 2. A Schol. gives an unhappy *v. l.* *πολλᾶν...νικᾶν* which Christ gives as his own emendation. For *ὑπὲρ πολλῶν* cf. Isth. II. 36.

55. *ἀκοντίζων.*] For the hurling of the javelin, one of the contests of the *quinquertium*, cf. Ol. XIII. 93, Pyth. I. 44. For the metaphor cf. Ol. I. 112.

σκοποῖ'.] MSS. give *σκοποῦ*, but cf. Pyth. XI. 41 (where I find Christ had anticipated my suggestion of *μισθοῖο*), Ol. XIII. 35, *πατρὸς δὲ Θεσσάλοι' ἐπ' Ἀλφέου ῥεέθροισιν αἴγλα ποδῶν ἀνάκειται*, Isth. I. 16.

[NEMEA X.]

ON TWO VICTORIES OF THEIAEOS OF ARGOS IN THE WRESTLING MATCH (IN THE HEKATOMBAEA AT ARGOS).

INTRODUCTION.

THIS fine ode is proved by *vv.* 22, 23 and the thrice-repeated mention of Hêra to be composed for an anniversary of the Hekatombaea at Argos, in which Theiaeos son of Ulias of Argos had won the wrestling match twice. He had also won thrice at Nemea, thrice at the Isthmos, once at Pythô, but not yet at Olympia. Dissen argues from Amphitryôn being called an Argive that the date falls after the destruction of Mykênae by the Argives, Kleônaeans and Tegeaeans B.C. 468; he also fixes the later limit, B.C. 458, by the consideration that Argos joined in an invasion of Boeôtia in that year, after which Pindar would hardly compose an ode for an Argive.

It is probable from *vv.* 29—36 that an Olympian contest was at hand, that is that the date was either B.C. 464 or 460, as Mykênae was probably not taken till late in the year and the poet would hardly be likely to transfer the myths of Mykênae to Argos immediately after the destruction of the former. For such transference in the Tragedians cf. Aesch. *Ag.* 24, Porson on Eur. *Heracl.* 188 (Elmsley and Barnes). The confusion was made easy by the larger meaning of Argos = Argolis (see on *v.* 42).

As one of the victor's ancestors claimed intimate connexion, as their host, with the Dioskuroi (*vv.* 49, 50), and as these deities were patrons of athletic games, and as the poet has given the most beautiful episode of their legend, we need not suppose that the myth

has reference to the victor any more than is the case with the allusion at the end of Pyth. XI. Perhaps from the relation of the favour with which Zeus entertained Polydeukês' entreaty, Theiaeos might deduce encouragement as to the result of his own prayer *v.* 30; but I think Mezger refines a little too much in suggesting that the implication is that the Dioskuroi will intercede without stint for the mortal Theiaeos, even as Polydeukês gave up half his life as a god in intercession for his mortal brother Kastôr. The poet may possibly imply that as a friend of the Dioskuroi he has a second claim on the favour of Zeus, who is introduced in three important passages, *vv.* 11 ff., 29 ff., 75—end. The myth may incidentally contain a veiled allusion to the struggle between Sparta and the Helôts in Messênia which began B.C. 664 and lasted beyond B.C. 460. Leopold Schmidt considers that the myth inculcates the trustworthiness and good faith of the breed of gods (*vv.* 54; 78, 79); but the trustiness of the latter passage is that of a mortal comrade, and there is little analogy between Polydeukês' self-sacrifice for his brother and his good faith as a divine patron.

I think that either *παῦροι δ' ἐν πόνῳ πιστοὶ βροτῶν* refers back rather to the general sense than the particular application of *θεῶν πιστὸν γένος*, and is in fact almost a false echo, or else that the recurrence of *πιστο-* is a mere coincidence. It should be observed that Polydeukês distinctly avows a selfish grief at the loss of his brother, which is most pathetic and appropriate in a presentment of deep affection, but which would tend to mar an illustration of disinterested good faith. Mezger points out that *vv.* 37 f. form the middle point of the ode, referring the victories of the family to the Graces, who are invoked *v.* 1, and the Tyndaridae, who form the subject of the close of the ode.

Polydeukês is vividly presented as the ideal exemplar of brotherly love, and it is hard to believe that the poet wished a beautiful picture to be blurred by any occult references to Theiaeos. Dissen sees that the exaltation of Polydeukês' brotherly love is the point of the myth, but gratuitously proceeds to infer that Theiaeos' unselfish brotherly love is indirectly celebrated. The poet implies, *v.* 54, that he is just; but beyond that no indication of his character can be traced.

The rhythm is Dôrian with a few Lydian measures.

ANALYSIS.

vv.

1—3. Invocation of the Graces to laud Hêra's Argos.

4—18. Mention of legendary worthies of Argos (see note on *v.* 12).

19, 20. The poet must refrain from reciting the blessings of Argos.

21—23. Still he calls on himself to turn his mind to wrestlings under the influence of the festival of the Hêraea (Hekatombaea).

24—28. Enumeration of victories of Theiaeos.

29, 30. Invocation of Zeus to grant Theiaeos' prayer.

31—36. What it is, is well known. His Panathênaic victory is an omen that it will be answered.

37, 38. His successes are due to hereditary worth and to the favour of the Graces and the Dioskuroi.

39—48. Mention of victories of Theiaeos' maternal ancestors.

49—54. No wonder, since Pamphaês (a remote ancestor) entertained the Dioskuroi, the faithful patrons of games.

55—end. Myth of the death of Kastôr and self-sacrifice of Polydeukês.

Στρ. α'.

Δαναοῦ πόλιν ἀγλαοθρόνων τε πεντήκοντα κορᾶν,
Χάριτες,

1. ἀγλαοθρόνων.] So old MSS. Triclinian ἀγλαοθώκων. For the meaning of the epithet cf. Ol. II. 22, Pyth. III. 94, Nem. IV. 65, from which last line we may gather that at Aegina the Nêreids were represented enthroned. In Eur. *Iph. in Aul.* 239, golden statues of the Nêreids stand on the sterns of the ships of Achilles. So also no doubt at Thebes and Argos were the local heroines thus sculptured in some public building. The Fates, Seasons, Nêreids and Danaids would scarcely suggest this attribute without the intervention of plastic representation demanded by solemn cults. With the great deities the case is different. See *Addenda.*

Χάριτες.] For the Graces as patronesses of epinikian minstrelsy cf. Ol. XIV. 12—14, Pyth. VI. 2, IX. 89, Nem. IX. 54. The Seasons and the Graces had been sculptured by Polykleitos on the crown of his colossal statue of Hêra in the Hêraeon at Argos. This fact may have influenced the poet in

Ἄργος Ἥρας δῶμα θεοπρεπὲς ὑμνεῖτε· φλέγεται δ' ἀρεταῖς
μυρίαις ἔργων θρασέων ἕνεκεν. 5
μακρὰ μὲν τὰ Περσέος ἀμφὶ Μεδοίσας Γοργόνος·
5 πολλὰ δ' Αἰγύπτῳ τὰ κατῴκισεν ἄστη ταῖς Ἐπάφου παλάμαις·
οὐδ' Ὑπερμνήστρα παρεπλάγχθη, μονόψαφον ἐν κολεῷ κατασχοῖσα ξίφος. 10

his invocation, but it is rash to be positive on the point.

2. δῶμα.] 'Home;' cf. Soph. *Oe.R.* 28, 29, πόλιν...δῶμα Καδμεῖον. The Argives constitute a family of which Hêra is mistress and foundress.

φλέγεται.] For metaphor, cf. Pyth. v. 42, xi. 45, Isth. vi. 23.

ἀρεταῖς.] Dat. of manner. 'Distinctions,' cf. Ol. xiii. 15, Nem. vii. 51.

4. μακρά.] One ms., *Medic. B.*, gives κακρά, an interesting error; this *vox nihili* is corrected in the lemma of the same ms. to καθαρά.

In Isth. v. 56, ἀναγήσασθαι is expressed with μακρόν.

ἀμφί.] 'The tale of Perseus *with respect to* the Gorgon Medusa.'

There is no need to render τὰ Πέρσεος *Persei res gestae*, and to strain the force of the preposition to *certamen circa Med.* with Dissen.

The myth of Perseus' birth makes it probable that the name is from the √PARS, Skt. √*prish*, 'sprinkle,' while Danaê, Danaos are connected with *Dan*ube, Don, 'river' or 'water,' not with δᾱνός, 'burnt' fr. δαϝανος or δαϝνος.

5. mss. π. δ' Al. κατῴκισθεν δ. τ. 'Ε. π. Mommsen, τὰ κατέκτιθεν, Böckh τὰ κατῴκισεν with the subject Argos understood as in *vv.* 10, 13. The latter alteration is the best, but I do not like to reject the ms. passive form absolutely, as -ῴκισθεν *might* scan as $2+\frac{2}{3}+\frac{1}{3}$ $=2+1+1$. The plural ἄστη is distributive, hence the passive verb would be plural.

παλάμαις.] Merely 'agency.'

6. Ὑπερμνήστρα.] Mommsen with the Vatican old ms. omits the ν. Cf. Hor. *Od.* iii. 11, 33, Aesch. *P. V.* 865, Ovid. *Her.* xiv, for the story.

οὐδὲ...παρεπλάγχθη.] An emphatic meiosis; 'trod the path of honour.' For παρεπλ. cf. Ol. vii. 31, αἱ δὲ φρενῶν ταραχαὶ | παρέπλαγξαν καὶ σοφόν, Pyth. ii. 35, εὐναὶ δὲ παράτροποι ἐς κακότατ' ἀθρόαν | ἔβαλον ποτὶ καιρὸν λόντ' (see *Addenda* to Vol. I.), Nem. i. 25, ἐν εὐθείαις ὁδοῖς στείχοντα.

μονόψαφον.] So mss. After the Schol. Vet. Mommsen -φος. The mss. reading should be preferred as the less easy. For the transference of the attribute of the person to the instrument cf. the Homeric νηλέϊ χαλκῷ. Here the adjective should be taken adverbially. Cf. Ol. vi. 8, δαιμόνιον πόδα, where again the attribution of the quality of the whole to the part is on a similar principle to the transference to the instrument.

κατασχοῖσα.] The aorist would be appropriate to her sudden resolve not to draw her sword, if we rendered 'because she retained,' but it is simpler to render 'when she retained.'

Ἀντ. α'.

Διομήδεα δ' ἄμβροτον ξανθά ποτε Γλαυκῶπις ἔθηκε θεόν·
γαῖα δ' ἐν Θήβαις ὑπέδεκτο κεραυνωθεῖσα Διὸς βέλεσιν 15
μάντιν Οἰκλείδαν, πολέμοιο νέφος·
10 καὶ γυναιξὶ καλλικόμοισιν ἀριστεύει πάλαι·
Ζεὺς ἐπ' Ἀλκμήναν Δανάαν τε μολὼν τοῦτον κατέφανε λόγον· 20
πατρί τ' Ἀδράστοιο Λυγκεῖ τε φρενῶν καρπὸν εὐθείᾳ συνάρμοξεν δίκᾳ·

Ἐπ. α'.

θρέψε δ' αἰχμὰν Ἀμφιτρίωνος· ὁ δ' ὄλβῳ φέρτατος

7. Διομήδεα.] A Schol. tells us that Diomêdês was endowed with the immortality forfeited by Tydeus when he ate some of Melanippos' head. Diomêdês, the reputed founder of Argyripa or Arpi in Apulia was deified as a hero of Hellênic colonization of Southern and Eastern Italy.

8. ἐν.] 'Near,' cf. Ol. VI. 16, where the fate of Oeklês' son Amphiarâos is being celebrated. As Amphiarâos was running away when engulphed, the addition of πολέμοιο νέφος is a graceful concession to Argive feeling. L. and S. should not say 'γαῖα ὑπέδεκτο αὐτόν, the grave,' for the earth rescued him from death.

9. πολέμοιο νέφος.] Cf. *Il.* XVII. 243, ἐπεὶ π. ν. περὶ πάντα καλύπτει, | Ἕκτωρ. Vergil's *nubes belli*, *Aen.* X. 809, is differently applied, to a shower of missiles.

For more general application of the metaphor cf. Isth. III. 35. Lucretius' *Scipiadas belli fulmen* (III. 1034) is quoted.

10. ἀριστεύει.] Argos is the implied subject. The wrong punctuation before πάλαι is due to Leporinus.

11. For Alkmênê and Amphitryôn being reckoned as Argives, see *Introd.*

τοῦτον.] MSS. τόν, Bergk and Mezger ἑτόν, comparing Schol. on *Il.* I. 133. Text from Schol. Vet.

12. πατρί.] Talaos.

φρενῶν καρπόν.] 'Experience,' cf. Pyth. II. 73, Aesch. *Sept. c. Theb.* 593, βαθεῖαν ἄλοκα διὰ φρενὸς καρπούμενος. Frag. 193 [227].

The order in which the worthies of Argos are mentioned is not so confused as appears at first sight. First come two sons of Zeus, the younger first; then an example of feminine courage and rectitude; thirdly, two immortal heroes, the younger first; fourthly, four women; fifthly, two wise and just heroes, the younger first; and lastly, Amphitryôn and Hêraklês, who through Hêbê is connected with Hêra of Argos, whose *cella* contained a silver altar on which their marriage was represented.

13. θρέψε...] Argos is again the implied subject most probably, though Zeus might be. Note αἰχμὰν Ἀμφ. = αἰχμητὰν Ἀμφιτρύωνα.

ὁ δ', κ.τ.λ.] Partly owing to the corrupt condition of *v.* 15 this pas-

ἵκετ' ἐς κείνου γενεάν, ἐπεὶ ἐν χαλκέοις ὅπλοις 25
15 Τηλεβόας ἔναρ', εὖ θ' οἱ ὄψιν ἐειδόμενος
ἀθανάτων βασιλεὺς αὐλὰν ἐσῆλθεν,
σπέρμ' ἀδείμαντον φέρων Ἡρακλέος· οὗ κατ' Ὄλυμπον 30
ἄλοχος Ἥβα τελείᾳ παρὰ ματέρι βαίνοισ' ἐστί, καλλίστα θεῶν.

Στρ. β'.

βραχύ μοι στόμα πάντ' ἀναγήσασθ', ὅσων Ἀργεῖον ἔχει τέμενος 35
20 μοῖραν ἐσλῶν· ἔστι δὲ καὶ κόρος ἀνθρώπων βαρὺς ἀντιάσαι·

sage has caused much difficulty. Commentators have explained ὁ δ' as Zeus and κείνου as Amphitryôn or *vice versâ*. The objections to ὁ δ' being Zeus are obvious. Again Amphitryôn was Zeus' descendant, therefore he could only enter his generation by birth, not, as Mezger supposes, by virtue of Zeus' connection with Alkmênê. It seems more appropriate to refer κείνου to the first word of the ode, Δανάου. The Schol. ἀναιροῦντος αὐτοῦ Τηλεβόας suggested to Mommsen ἐνάροντος for the MS. ἔναρεν. τί οἱ, the alteration being pretty easy, first to ἐνάροντι by assimilation to the case of an interpolated οἱ and then from -ΟΝΤΙ to -ΕΝΤΙ, -ΕΝ ΤΙ. The rhythm however rather points to ἔναρ' (see the corresponding lines), so I suggest ἔναρ', εὖ θ' οἱ, or ἔν θ' οἱ (cf. Nem. VII. 78). I see that Goram has already proposed ἔναρ' εὖτ' ὄψ. οἱ. For θ' ϝοι cf. Ol. IV. 9, Pyth. IV. 105, Nem. VIII. 10. Böckh read ἔναρεν καὶ οἱ with crasis of the diphthongs. Hermann gave ἔναρεν, οἷ.

The expedition against the Taphioi or Têleboae was an integral part of Amphitryôn's bliss, as it was the condition of his union with Alkmênê, so that a parathetic structure of the clauses after ἐπεὶ (v. 14) is not inappropriate. Kayser's alteration of ὄλβῳ to ὄλβος (supported by Ol. II. 22, Pyth. III. 105, v. 51) is needless.

17. στρ. Ἥρ.] Cf. Isth. VI. 7, Ἡρακλείοις γοναῖς.

18. τελείᾳ.] Ἥρα τελεία or γαμηλία or ζυγία was the Goddess of Marriage, *Iuno Pronuba*. The phrase τέλος θαλέροιο γάμοιο occurs *Od.* XX. 74; cf. Soph. *Ant.* 1241. On the sceptre of her statue in the Hêraeon was a cuckoo. Near this statue stood a chryselephantine statue of Hêbê (Paus. II. 17).

βαίνοισ' ἐστί.] 'Walks for ever' (Holmes). The participle is perhaps adjectival in such constructions, cf. Madv. § 180 *d*. Most edd. read ἔστι.

19. Cf. Isth. VI. 44, βραχὺς ἐξικέσθαι. The idea is elaborated by Vergil, *Aen.* VI. 625.

20. δὲ καί.] 'And besides.' For κόρος, cf. Pyth. I. 82, VIII. 32, Ol. II. 95.

ἀντιάσαι.] Cf. *infra*, *v.* 72.

ἀλλ' ὅμως εὔχορδον ἔγειρε λύραν,
καὶ παλαισμάτων λάβε φροντίδ'· ἀγών τοι χάλκεος 40
δᾶμον ὀτρύνει ποτὶ βουθυσίαν Ἥρας ἀέθλων τε κρίσιν·
Οὐλία παῖς ἔνθα νικάσαις δὶς ἔσχεν Θειαῖος εὐφόρων λάθαν πόνων. 45

Ἀντ. β'.

ἐκράτησε δὲ καί ποθ' Ἕλλανα στρατὸν Πυθῶνι, τύχᾳ τε μολὼν
καὶ τὸν Ἰσθμοῖ καὶ Νεμέᾳ στέφανον, Μοίσαισι τ' ἔδωκ' ἀρόσαι,
τρὶς μὲν ἐν πόντοιο πύλαισι λαχών, 50
τρὶς δὲ καὶ σεμνοῖς δαπέδοις ἐν Ἀδραστείῳ νόμῳ.

21. This bold metaphor is, I suppose, the original of Gray's 'Awake, Aeolian lyre, awake.' Cf., however, the Psalmist's "awake, lute and harp." *Suscito musam, crepitum* are different and much less artificial. The poet addresses himself.

22. χάλκεος.] Cf. Ol. VII. 83, ὅ τ' ἐν Ἄργει χαλκὸς ἔγνω νιν. The brazen shield given as a prize at the Hêraea or Hekatombaea (see next line, βουθυσίαν).

23. κρίσιν.] Cf. Ol. III. 21, Pyth. IV. 253. The line recalls Ol. V. 6, ὑπὸ βουθυσίαις ἀέθλων τε πεμπταμέροις ἀμίλλαις.

24. ἔσχεν.] 'Gat,' cf. Ol. II. 9.

εὐφόρων.] 'Bravely-borne.' The Schol. interprets 'profitable,' which seems to be a comparatively late sense, and would here be proleptic.

λάθαν.] Cf. Ol. II. 18, (πήματος) λάθα πότμῳ σὺν εὐδαίμονι γένοιτ' ἄν.

25. ἐκράτησε.] For this sort of zeugma where the verb is taken in another of its own meanings with a second object, cf. Ol. I. 88, ἕλεν δ' Οἰνομάου βίαν παρθένον τε σύνευνον, Eur. *Ion*, 666, ὑμῖν δὲ σιγᾶν, δμωίδες, λέγω τάδε, ἢ θάνατον εἰπούσαισι πρὸς δάμαρτ' ἐμήν, Aesch. *P. V.* 665, ἐπισκήπτουσα καὶ μυθουμένη ('Ινάχῳ) ὡθεῖν ἐμέ,...κεἰ μὴ θέλοι, πυρωπὸν ἐκ Διὸς μολεῖν κεραυνόν. For ἐκράτ. στέφανον cf. Nem. V. 5, *infra*, *v.* 47.

Ἕλλανα στρατόν.] Cf. Pyth. XI. 50, Ἑλλανίδα στρατιάν, XII. 6, Ἑλλάδα νικάσαντα, Pyth. XII. 6.

τύχᾳ.] Equals εὐτυχίᾳ, cf. Nem. VII. 11, Pyth. III. 104, Ol. II. 51.

ἀρόσαι.] For metaphor cf. Pyth. VI. 2. For omission of object cf. L. and S. δίδωμι, 4.

26. For omission of τὸν before Νεμ. cf. Madv. § 16 *b*.

27. πύλαισι.] Cf. Ol. IX. 86, ἐν Κορίνθου πύλαις.

λαχών.] Supply στέφανον from above. For μὲν...δὲ cf. Isth. III. 8.

28. σεμν. δαπ.] The plain of Nemea. Locative, cf. *infr. v.* 35.

ἐν Ἀ. νόμῳ.] 'According to Adrastos' institution' (cf. Nem. VIII. 50, 51). For the preposition cf. Pyth. IV. 59; Dem. p. 496 *fin.* The alteration to νομῷ is worse than needless. For the use of νόμῳ Cookesley compares the use of τεθμός, *infra*, *v.* 33, Ol. VI. 69, XIII. 40.

Ζεῦ πάτερ, τῶν μὰν ἔραται φρενί, σιγᾷ οἱ στόμα· πᾶν δὲ τέλος
ἐν τὶν ἔργων· οὐδ' ἀμόχθῳ καρδίᾳ προσφέρων τόλμαν παραιτεῖται χάριν. 55

Ἐπ. β'.

γνώτ' ἀείδω θεῷ τε καὶ ὅστις ἁμιλλᾶται περὶ
ἐσχάτων ἀέθλων κορυφαῖς. ὕπατον δ' ἔσχεν Πίσα 60
Ἡρακλέος τεθμόν· ἁδεῖαί γε μὲν ἀμβολάδαν

29. Theiaeos aspires to win at Olympia, cf. *infra*, *v.* 33.

οἱ.] For this dative cf. Ol. IX. 15, Nem. VII. 22, 40, Pyth. IV. 48.

πᾶν, κ.τ.λ.] 'All issue of deed is in thy hands.' i.e. *τῶν πρασσομένων ἔργων*. We have *τῶν πεπραγμένων ἔργων τέλος*, Ol. II. 15—17. There 'the effect,' here 'the completion' is meant by *τέλος*. For sentiment, cf. Ol. XIII. 104—106. For *ἐν τίν*, cf. Soph. *Phil.* 963, *ἐν σοὶ καὶ τὸ πλεῖν ἡμᾶς*: a little different is Nem. VII. 90.

30. *οὐδ', κ.τ.λ.*] 'But adding a spirit of daring to a resolution that shrinks from no toil he makes an indirect request for favour.' He hints at a wish which he is too modest to express openly, or rather he mentions incidentally in his prayer the petition which he really has most at heart, but is too diffident to lay stress upon in words. Mezger renders *παραιτεῖσθαι*, 'eine neben hinausgehende Bitte thun,' comparing the use of *παρὰ* in *παρφάμεν λόγον*, Ol. VII. 66, &c. *παράγειν*, Pyth. XI. 25, Nem. VII. 27. Other commentators have rendered the verb 'obtain,' 'supplicate for,' 'decline' (L. and S.). In support of 'request indirectly,' 'request by the way,' not given in L. and S., cf. the use of *παρεγγυάω* Soph. *Oed. Col.* 24 (Campbell), and of *παραφθέγγομαι* and *παραφωνέω*, and perhaps Aristoph. *Equit.* 37.

31. The older MSS. give *καὶ ὅστις*, the rest *χ' ὥς τις*. Dissen follows Hermann's more than needless alteration *γνωτὰ Θειαίῳ τε καὶ ὅστις*. Kayser with almost equal temerity reads *γνώτ' ἀείδω οἵ τε καὶ ὅστις*. The poet says that he need not tell more precisely to Zeus or any athlete who aspires to Olympian victory what Theiaeos prayed for.

32. *ἔσχ. ἀέθ. κορ.*] The various contests at Olympia, each of which is a supreme contest. The superlative is reinforced by *κορυφαῖς*, the genitive not being partitive but 'of definition.' Pindar twice uses *ἔσχατος* in a good sense, Isth. III. 29, with a reference to sailing to the pillars of Herakles, and Ol. I. 113, *τὸ δ' ἔσχατον* (of greatness) *κορυφοῦται βασιλεῦσι*, a metaphor from a mountain height as here. The Schol. quotes Sophokles Frag. *ἤδη γὰρ ἕδρα Ζεὺς ἐν ἐσχάτῳ θεῶν*.

ὕπατον.] This sentence explains the last somewhat vague phrase. Note the order, and render 'Hêraklês' ordinance which Pisa received is highest.' For sentiment, cf. Ol. I. 7. For *ἔσχ.* cf. *v.* 24. For *τεθμ.* cf. *v.* 28, Nem. XI. 27.

33. *ἁδεῖαί γε μέν.*] 'Yet right sweetly.' Though the not having won an Olympian victory was bitter, yet the Panathênaic victory was especially sweet as being an omen of an Olympian victory. This *μὲν*=*μάν*, cf. Pyth. IV. 50.

ἀμβολάδαν.] 'By way of prelude.' Cf. Pyth I. 4, Nem. VII. 77. [Don.]

ἐν τελεταῖς δὶς Ἀθαναίων μιν ὀμφαὶ
35 κώμασαν· γαίᾳ δὲ καυθείσᾳ πυρὶ καρπὸς ἐλαίας 65
ἔμολεν Ἥρας τὸν εὐάνορα λαὸν ἐν ἀγγέων ἔρκεσιν
παμποικίλοις.

Στρ. γ'.

ἕπεται δέ, Θειαῖε, ματρώων πολύγνωτον γένος ὑμετέ-
ρων 70
εὐάγων τιμὰ Χαρίτεσσί τε καὶ σὺν Τυνδαρίδαις θα-
μάκις.

34. τελεταῖς.] The Panathênaea, at which the prize was oil, from the Μορίαι or sacred olives, contained in a vase burnt earth, see the next verse. Mr Jackson has suggested to me that Μορία means 'belonging to a tribe, division.' The winners on the Panathênaic vases are represented with crowns of olive. Athênaeos, v. 11, tells us that Panathênaic victors were crowned, and Suidas, *s. v.* Παναθήναια, and Pliny, *N. H.* xv. 5 (4), specify the olive crown. Hence Pindar has drawn an augury of success in winning the *olive* crown at Olympia.

ὀμφαί.] Connected by Curtius with ὄπα, εἶπον, &c., but (as there are few certain instances of aspiration of a tenuis after a nasal) better by Fick with √**ambh**, Lithuanian *amb-iti*, 'to scold,' *amb-r-iti*, 'yelp.' Cf. Frag. 129 [266].

35. γαίᾳ.] Dative for locative, ἐν ἔρκ. being in apposition.

δέ.] 'For.'

36. παμποικίλοις.] 'Richly painted.' For Panathênaic Amphorae (our Schol. speaks of ὑδρίαι) cf. Brit. Mus., First Vase Room, table-case A, 24 (The Burgon Vase, 5th cent. B.C., 2). Second Vase Room, Table-cases E. G. Though the six amphorae there displayed belong to the fourth century, the archaism traditionally kept up imitates the ceramic style of Pindar's time, the designs being chiefly in black and white with incised lines. On such vases "Athênê stands between two columns which are usually surmounted by cocks." They are inscribed ΤΟΝ ΑΘΕΝΕΘΕΝ ΑΘΛΟΝ or ΤΩΝ ΑΘΗΝΗΘΕΝ ΑΘΛΩΝ, the former of course in Pindar's time. Cf. P. O. Brönsted, *On Panathenaic Vases. Mon. dell' Inst. di Corrisp. Arch.*, x. Tav. 47, *Annali*, 1877, pp. 294 ff., 1878, pp. 276 ff. O. Jahn, *Kurze Beschreib. d. Vasensamml. in der Pinakoth. zu München*, no. 445 (and eleven others there enumerated).

37. ἕπεται.] Here governs an accusative as in late Poets. To suppose the ellipse of a preposition ἐπὶ or εἰς is merely shifting the difficulty. Cookesley's ellipse of "*ἀνά, throughout the whole line of your maternal ancestry*" is not admissible, especially with θαμάκις, 'repeatedly.' He seems right in objecting to Kühner's explanation that ἕπεσθαι implies or expresses motion to a place. In this case it may imply, *extension beside*, if it be not the ordinary accusative of the direct object as with *sequor*.

38. εὐάγων τιμά.] 'Honour from successful contests.' For the compounded adjective instead of its substantive with an epithet in the genitive Matthiae compares Pyth.

ἀξιωθείην κεν, ἐὼν Θρασύκλου
40 Ἀντία τε ξύγγονος, Ἄργεῖ μὴ κρύπτειν φάος 75
ὀμμάτων. νικαφορίαις γὰρ ὅσαις Προίτοιο τόδ' ἱππο-
τρόφον
ἄστυ θάλησεν. Κορίνθου τ' ἐν μυχοῖς, καὶ Κλεωναίων
πρὸς ἀνδρῶν τετράκις·

v. 28, ἁρισθάρματον γέρας, Pyth. VI. 5, Eur. *Hippol.* 67, 1092.

σύν.] For the position of the preposition, cf. Pyth. II. 59, Nem. IX. 14, 22, *infra*, *vv.* 53, 84. It is omitted in the MSS. before the following, τυν-. The position of θαμάκις seems to shew that it and the prepositional phrase are to be taken more closely with εὐάγ. τιμ. than with the verb. Don. Dissen and Böckh take θαμάκις as = ἅμα, but it is better to render 'oftentimes' as in Isth. I. 28. For the Charites, cf. *supra*, *v.* 1. The mention of the Tyndaridae leads up to the coming myth.

39. Not 'I should not think fit to veil,' but 'I should think myself justified in not veiling, &c.,' i.e. 'in feeling and shewing pride.' Cf. Nem. VII. 66 for the form of expression.

ἐών.] *I.q.* εἰ εἴην. Thrasyklos and Antiâs were two of the maternal relatives of Theiaeos.

41. ὅσαις.] Exclamatory, though the idea of οὐ δυνατὸν ἐξελέγχειν may have originally governed it in the poet's mind. The text which is Böckh's (except the stop after θάλησεν) is unsatisfactory, as the list of victories is much too small for Argos, of which Proetos was perhaps joint king before his expulsion by his twin brother Akrisios. In Frag. 269 [141] the Schol. on *Il.* XIV. 319 states that Pindar said that Proetos slew Danaê. Perhaps he regained the kingdom when Akrisios fled from Perseus who subsequently to avenge Danaê dethroned and slew Proetos. This form of the legend is not incompatible with Apollodôros' (II. 2. 6) tradition that Proetos gave Biâs and Melampus each a third of his kingdom, but differs from Ovid (*Met.* V. 239), who makes Perseus kill Proetos in Argos in revenge for the expulsion of Akrisios. Talaos, son of Biâs, was king of Argos, which seems to tell against the Ovidian version. The MSS. read ὅσαις ἱπποτρόφον ἄστυ τὸ (or τό.) Προίτοιο θάλησε(ν), κ.τ.λ. I propose ὅσαις Προίτου θέσαν ἱπποτρόφον ἄστυ θαλῆσαι, as ε for αι is a common error (cf. *infra*, *v.* 72) and ΠΡΟΙΤΟΤΘΕCAN easily passes into -ΤΟΙΟ ΟCAN and then the last four letters are cut out as a partial repetition of ΟCAIC. The omission would lead to rearrangement to suit the metre.

42. Κορίνθου τ' ἐν μ.] At the Isthmian games. The phrase is precisely equivalent to ἐν βάσσαισιν Ἰσθμοῦ, Isth. III. 11. Not "in the recess in which Corinth stands," "Corinth which lies in the recess of the Isthmus;" for Korinth is not in a recess, but in 'a *corner*' of Argolis, μυχῷ Ἄργεος ἱππο-βότοιο. Korinth might be said to stand on the gulf (μυχὸς) of Korinth, but the Isthmian games were held on the opposite side of the Isthmos.

This clause begins an answer to the half-question of the preceding clause.

Κλεων. πρ. ἀνδρ.] 'At the hand of Kleônaeans.' Cf. Nem. IV. 17.

Ἀντ. γ'.

Σικυωνόθε δ' ἀργυρωθέντες σὺν οἰνηραῖς φιάλαις ἀπέβαν,
ἐκ δὲ Πελλάνας ἐπιεσσάμενοι νῶτον μαλακαῖσι κρόκαις·
ἀλλὰ χαλκὸν μυρίον οὐ δυνατὸν
ἐξελέγχειν· μακροτέρας γὰρ ἀριθμῆσαι σχολᾶς·
ὅντε Κλείτωρ καὶ Τεγέα καὶ Ἀχαιῶν ὑψίβατοι πόλιες
καὶ Λύκαιον πὰρ Διὸς θῆκε δρόμῳ σὺν ποδῶν χειρῶν τε νικᾶσαι σθένει.

Ἐπ. γ'.

Κάστορος δ' ἐλθόντος ἐπὶ ξενίαν πὰρ Παμφάη
καὶ κασιγνήτου Πολυδεύκεος, οὐ θαῦμα σφίσιν
ἐγγενὲς ἔμμεν ἀεθληταῖς ἀγαθοῖσιν· ἐπεὶ
εὐρυχόρου ταμίαι Σπάρτας ἀγώνων
μοῖραν Ἑρμᾷ καὶ σὺν Ἡρακλεῖ διέποντι θάλειαν,

43. Σικυωνόθε.] From the Pythia founded by Adrastos at Sikyôn, cf. Nem. IX. Introd.

ἀργυρ.] Cf. Isth. II. 8, 'with gleam of silver shining on them,' perhaps. For σὺν cf. L. and S. *s. v.*, I. 7, *infra*, *v.* 48.

ἀπέβαν.] So MSS. Aldine and other edd. ἐπέβαν. Schol. Vet. interprets ἀνεχώρησαν, and a gloss (Triclin.) ἀπῆλθον.

44. Cf. Ol. XI. 97, 98 for the prize of a large woollen cloak, *chlamys*, at the (Apolline) Theoxenia or the Hermaea, or the Diaea celebrated at Pellênê.

45. χαλκ. μυρ.] 'The vast number of prizes of bronze it is impossible to ascertain.' This included no doubt bronze shields won at Argos and τὰ ἐν Ἀρκαδίᾳ ἔργα of Ol. VII. 83.

46. μακρ. σχολ.] For this *descriptive* genitive cf. Madv. § 53 *b.*; the act of counting is measured or valued in terms of the time required.

47. ὅντε.] Sc. χαλκὸν governed both by θῆκε and by νικᾶσαι, cf. Nem. V. 5, *supra*, *v.* 26.

The games at Kleitôr were Koreia in honour of Persephonê and Dêmêtêr, and at Tegeâ Aleaia in honour of Athênê Aleâ.

ὑψίβατοι.] 'Upland.'

48. θῆκε.] 'Set by the race-course of Zeus as prize for men to win, &c.' L. and S. wrongly class it with Frag. 154 [164], '*made* to win.' Join πὰρ Διὸς δρόμῳ. For the Lykaeon cf. Ol. XIII. 108, Paus. VIII. 38, 5. The prize at the Lykaea was a bronze tripod. The singular verb is an instance of the so-called *schema Alcmanicum*.

49. Παμφάη.] Probably a maternal ancestor of Theiaeos.

51. ἔμμεν.] Taken twice (Mezger), '*that it is* innate in them *to be*, &c. Cf. Nem. XI. 33.

52. ταμίαι.] 'Kings,' cf. Pyth. V. 58.

ἀγών. μοῖρ.] Cf. Ol. VI. 79.

53. σύν.] Cf. *supra*, *v.* 38.

μάλα μὲν ἀνδρῶν δικαίων περικαδόμενοι. καὶ μὰν θεῶν πιστὸν γένος. 100

Στρ. δ'.

55 μεταμειβόμενοι δ' ἐναλλὰξ ἁμέραν τὰν μὲν παρὰ πατρὶ φίλῳ

Διὶ νέμονται, τὰν δ' ὑπὸ κεύθεσι γαίας ἐν γυάλοις Θεράπνας, 105

πότμον ἀμπιπλάντες ὁμοῖον· ἐπεὶ

τοῦτον ἢ πάμπαν θεὸς ἔμμεναι οἰκεῖν τ' οὐρανῷ

εἵλετ' αἰῶνα φθιμένου Πολυδεύκης Κάστορος ἐν πολέμῳ. 110

60 τὸν γὰρ Ἴδας ἀμφὶ βουσίν πως χολωθεὶς ἔτρωσε χαλκέας λάγχας ἀκμᾷ.

Ἀντ. δ'.

ἀπὸ Ταϋγέτου πεδαυγάζων ἴδεν Λυγκεὺς δρυὸς ἐν στελέχει 115

54. πιστόν.] Cf. *infra*, *v.* 78.

55. They both together live in Olympos every other day and lie together in the tomb on the alternate days, cf. *Od.* XI. 303. For the temple of the Dioskuroi at Therapnae cf. Paus. III. 20.

56. γυάλοις.] The Schol. explains by ὑπόγεια, 'an underground vault,' but this seems tautological. Therapnae lay in the valley of κοίλη Λακεδαίμων.

58. ἢ.] For suppression of μᾶλλον cf. Madv. § 93 *c*; *Il.* I. 117, βούλομ' ἐγὼ λαὸν σόον ἔμμεναι ἢ ἀπολέσθαι.

59. Note the position of Πολυδεύκης.

60. ἀμφὶ βουσίν πως χολωθείς.] Cf. Hes. *Scut. Herc.* 12, χωσάμενος περὶ βουσί. The further recital of the cause of quarrel is dismissed by πως, 'as some say.' The Schol. mentions another account of the feud, namely that the Dioskuroi had carried off the brides of the Apharêtidae, Phoebê and Elaeira, daughters of Leukippos. Apollodôros, III. 2. 3, tells us that Idâs and Lynkeus, sons of Aphareus, whose tomb was at Sparta (Paus. III. 11. 8, 13. 1), dwelt in Arênê in Messênia. They had been cattle-lifting with the Dioskuroi and cheated the latter of their share of booty. The Dioskuroi in revenge made a raid and drove off into Lakônia all the cattle they found in the possession of the sons of Aphareus, for whom they lay in wait, expecting to be followed home by their foes. They were espied by the miraculous eyesight of Lynkeus, and Idâs was thus enabled to kill Kastôr.

61. πεδαυγάζων.] 'Sending penetrating glances after them.' But old MSS. give πόδ', πέδ', and so suggest a doubt as to the original reading; as πόδ' αὐγάζων, 'seeing its foot clearly' (cf. Pyth. XI. 36),

ἡμένους. κείνου γὰρ ἐπιχθονίων πάντων γένετ' ὀξύτατον
ὄμμα. λαιψηροῖς δὲ πόδεσσιν ἄφαρ
ἐξικέσθαν, καὶ μέγα ἔργον ἐμήσαντ' ὠκέως 120
καὶ πάθον δεινὸν παλάμαις Ἀφαρητίδαι Διός· αὐτίκα γὰρ
ἦλθε Λήδας παῖς διώκων· τοὶ δ' ἔναντα στάθεν τύμβῳ σχεδὸν πατρωΐῳ·

Ἐπ. δ'.

ἔνθεν ἁρπάξαντες ἄγαλμ' Ἀΐδα, ξεστὸν πέτρον, 125
ἔμβαλον στέρνῳ Πολυδεύκεος· ἀλλ' οὔ μιν φλάσαν,

gives a sense nearer to the ordinary usage of αὐγάζω. The quotation from Stasinos' (?) *Kypria* is as follows:

αἶψα δὲ Λυγκεὺς
Ταΰγετον προσέβαινε ποσὶν ταχέεσσι πεποιθώς.
Ἀκρότατον δ' ἀναβὰς διεδέρκετο νῆσον ἅπασαν
Ταναλίδου Πέλοπος, τάχα δ' εἴσιδε κύδιμος ἥρως
...?... ὀφθαλμοῖσιν ἔσω δρυὸς ἠμένω ἀμφὼ * κοίλης *
Κάστορά θ' ἱππόδαμον καὶ ἀεθλοφόρον Πολυδεύκεα.
Νύξε δ' ἄρ'.....

Hence one is prompted to suggest περαυγάζων. L. and S. miss the meaning of αὐγάσεαι, Hes. *W. & D.* 476, where it is not 'see distinctly,' but 'look longingly, keenly,' the middle denoting the mental emotion accompanying the keen glance. Lynkeus, whose name is connected with λεύσσω, was said to be able to see through all material barriers to sight, stone, earth, sea, &c. Cf. Apoll. Rhod. I. 153.

62. ἡμένους.] So Böckh; but some of the old Grammarians corrected ἥμενος (old MSS.) to ἥμενον. They seem to have thought that Pindar meant to imply that Polydeukês was not with Kastôr when he was espied and attacked, but was conceived to be hiding somewhere near, probably west of Kastôr, as the Apharêtidae did not flee back into Messênia. But they may have attacked from the East or have had to double back in the flight. The Apharêtidae were a spear's throw off when Polydeukês left the tree. Aristarchos cited the *Kypria*, according to the Schol., surely to prove that Lynkeus was not in the tree (ἥμενος): Didymos cited the words to defend the plural ἡμένος, -ως. There is no ground for impugning with Bergk the accuracy of the Schol. as to the readings of the Grammarians.

64. ἐμήσαντ'.] MSS. ἐμνήσατ', -αντ'. The insertion and omission of ν are common errors. Cf. *Od.* III. 261.

65. καί.] 'And accordingly;' cf. Nem. IV. 32, ῥέζοντά τι καὶ παθεῖν ἔοικεν.

66. Λήδας παῖς.] Polydeukês. They stood face to face hard by the tomb of Aphareus.

67. ἄγ. Ἀΐδα.] A sepulchral column, stêlê, consecrated to Ἅιδης. For the genitive Dissen quotes Eur. *Electr.* 143, μέλος Ἀΐδα, *Suppl.* 783, ᾄδου μολπαί, cf. Isth. III. 81.

οὐδ' ἀνέχασσαν· ἐφορμαθεὶς δ' ἄρ' ἄκοντι θοῷ, 130
70 ἤλασε Λυγκέος ἐν πλευραῖσι χαλκόν.
Ζεὺς δ' ἐπ' Ἴδᾳ πυρφόρον πλᾶξε ψολόεντα κεραυνόν.
ἅμα δ' ἐκαίοντ' ἐρῆμοι. χαλεπὰ δ' ἔρις ἀνθρώποις ὁμιλεῖν κρεσσόνων. 135

Στρ. ε'.

ταχέως δ' ἐπ' ἀδελφεοῦ βίαν πάλιν χώρησεν ὁ Τυνδαρίδας,
καί μιν οὔπω τεθναότ' ἄσθματι δὲ φρίσσοντα πνοὰς ἔκιχεν. 140
75 θερμὰ δὴ τέγγων δάκρυα στοναχαῖς
ὄρθιον φώνασε· Πάτερ Κρονίων, τίς δὴ λύσις
ἔσσεται πενθέων; καὶ ἐμοὶ θάνατον σὺν τῷδ' ἐπίτειλον, ἄναξ. 145
οἴχεται τιμὰ φίλων τατωμένῳ φωτί· παῦροι δ' ἐν πόνῳ πιστοὶ βροτῶν

71. The tmesis ἐπὶ—πλᾶξε has caused corruption. MSS. give ἐπ' Ἴδα πυρφόρον πλᾶξε ψολόεντα κεραυνόν. Edd. with the Schol. Vet. alter Ἴδα to Ἴδᾳ. Matthiae's citation of παίειν ξίφος only half-supports ἐπ' Ἴδᾳ πλᾶξε κεραυνόν = βαλὼν κεραυνὸν ἔπληξεν Ἴδαν.

72. ἐκαίοντ'.] MSS. δὲ κέοντ', ε for αι and *vice versa* are common errors.

ἐρῆμοι.] With none to aid or avenge them.

χαλεπά, κ.τ.λ.] Cf. *supra*, *v.* 20; 'a strife with higher beings is dangerous for men to encounter.' Eris is half personified. The order is involved. For inf. cf. Ol. VIII. 19, VII. 25, Isth. II. 37.

74. ἄσθματι.] 'Drawing his breath convulsively in suffocation,' i. e. with the death rattle (ruckle) in his throat. Cf. Nem. III. 47; ἄσθμα is 'laboured breathing.' The MSS. give φρίσσοντ' ἀνα-(ἀμ)πνοάς, which will not scan; 'ruffled as to breaths' is a strong but intelligible metaphor, which is helped by the accompanying *shuddering* of the whole frame often observed in deaths from mortal wounds. Mommsen's γένυας for πνοὰς is not happy.

75. τέγγων.] Cf. Soph. *Trach.* 847, ἀδινῶν χλωρὰν τέγγει δακρύων ἄχναν. For δὴ MSS. give δέ.

στοναχαῖς.] Dative of accompanying action, cf. Madv. § 42, *Il.* XXIV. 696, *Od.* XXIV. 416.

78. Apparently adapted by Euripides, *Hel.* 274, καὶ φίλων τητωμένη δούλη καθέστηκ', though loss of friends to a Greek woman was a very different case to that of a man. The faithlessness of mortals is contrasted with the trustworthiness of deities; cf. *supra*, *v.* 54, *Introd.*

Ἀντ. ε'.

καμάτου μεταλαμβάνειν. ὣς ἤνεπε· Ζεὺς δ' ἀντίος ἤλυθέ οἱ,
καὶ τόδ' ἐξαύδασ' ἔπος· Ἐσσί μοι υἱός· τόνδε δ' ἔπειτα πόσις 150
σπέρμα θνατὸν ματρὶ τεᾷ πελάσαις
στάξεν ἥρως. ἄλλ' ἄγε τῶνδέ τοι ἔμπαν αἵρεσιν
παρδιδωμ'· εἰ μὲν θάνατόν τε φυγὼν καὶ γῆρας ἀπεχθόμενον 155
αὐτὸς Οὔλυμπον *νοεῖς οἰκεῖν ἐμοὶ* σύν τ' Ἀθαναίᾳ
κελαινεγχεῖ τ' Ἄρει,

Ἐπ. ε'.

ἔστι σοὶ τούτων λάχος· εἰ δὲ κασιγνήτου πέρι 160
μάρνασαι, πάντων δὲ νοεῖς ἀποδάσσασθαι ἴσον,
ἥμισυ μέν κε πνέοις γαίας ὑπένερθεν ἐών,
ἥμισυ δ' οὐρανοῦ ἐν χρυσέοις δόμοισιν. 165
ὣς ἄρ' αὐδάσαντος οὐ γνώμᾳ διπλόαν θέτο βουλάν,

79. μεταλαμβάνειν.] 'So as to share.' For inf. cf. Madv. § 149.

ἤνεπε.] So MSS. Elsewhere ἔννε.

80. Ἐσσί μοι υἱός.] And therefore immortal.

πόσις.] Tyndareus.

82. I incline to read ἥρω', as ἥρως seems too prominent.

84. Between Οὔλυμπον and σύν τ' MSS. give ἐθέλεις or θέλεις only, with defect in both sense and rhythm, Pindar elsewhere has ἐθέλω, which will not scan here, in verbal forms, except Ol. VIII. 85, though he uses the participle of θέλω (Pyth. II. 69, X. 5, Isth. V. 43, and Ol. II. 97, where my note is incorrect on this point. The MSS. give θέλων for ἑκὼν at the end of Pyth. II. 69.) The Schol. interprets...βούλει τὸν οὐρανὸν οἰκεῖν σὺν ἐμοί, κ.τ.λ. and renders νοεῖς, v. 86, by βούλει, whence Kayser gets νοεῖς οἰκεῖν ἐμοί (for the position of preposition cf. *supra*, v. 38). The letters — ΟΝΝΟΕΙϹ ΟΙΚΕΙΝΕΜΟΙ would be peculiarly liable to corruption as Ε, Ο, Ϲ were often confused, and also ΙϹ and Κ, and ΙΝ and Μ. Thus θέλεις or ἐθέλεις would be a gloss on νοεῖς. Mommsen reads νέμειν μέλλεις ἐμοί, Bergk θέλεις ναίειν ἐμοί. The word μέλλεις is so utterly inappropriate that Mommsen's suggestion may be at once rejected. Against the considerations in favour of the text, for which cf. *supra* v. 58, the only point to be urged is the tameness of the assumed repetition of νοεῖς. For the position of σύν, cf. Pyth. II. 59, Nem. IX. 14.

86. ἴσον.] Note the emphatic position. For ἴσον = 'an equal share,' cf. Soph. *Oed. Rex*, 579, Eur. *Ion*, 818, *Iph. in T.* 1009. L. and S. only give τὸ ἴσον.

87. πνέοις.] Observe the phrase: he is to *live* in the tomb.

90 ἀνὰ δ' ἔλυσεν μὲν ὀφθαλμόν, ἔπειτα δὲ φωνὰν χαλκομίτρα Κάστορος.

89. οὐ, κ.τ.λ.] Polydeukês 'offered not a double plan to his judgment.' That is, he decided without the least hesitation.

90. Note the change of subject back to Zeus: unless with Mezger we regard Polydeukês as the author of the release.

χαλκομίτρα.] The μίτρα of a warrior was a broad woollen girdle faced with plates of bronze, worn below the ζῶμα.

[NEMEA XI.]

FOR THE *εἰσιτήρια* OFFERED BY ARISTAGORAS OF TENEDOS, PRYTANIS.

INTRODUCTION.

THIS ode (enkômion) was performed before the altar and shrine of Hestiâ Prytanitis in the Prytaneion of Tenedos upon the occasion of the installation as *πρύτανις*, or president of the *βουλή*, of Aristagoras, a wrestler and pankratiast of great strength and beauty, son of Arkesilas (*v.* 11). It has nothing to do with the Nemean games.

The date is probably later than B.C. 470; but there is no clue except the style. The subject of the poem belonged to the clan of the Peisandridae who claimed kinship with both Amyklae and Thebes (*vv.* 34—37). Short though the poem is there is much of lasting interest in it. The doctrine of the mean is propounded with reference to excess or defect in honorable ambition, and mention is made of the uncertainty of the future and the inevitable approach of death (*vv.* 13—16), natural topics in connection with the installation of a constitutional dignitary. The theory that hereditary excellence displays itself in alternate generations is introduced in a way that reflects rather severely on Aristagoras' father, who supplies an instance of *ἀτολμία*.

ANALYSIS.

vv.

1—10. Invocation of Hestiâ Prytanitis.

11, 12. Praise of Aristagoras.

13—16. He is reminded that excellence gives no exemption from death.

17—21. He deserves praise for his athletic victories in local games.

22—29. The timidity of his parents debarred him from chance of distinction in the great games.

29—32. Over-diffidence and over-confidence are alike detrimental.

33—37. The noble ancestry of Aristagoras.

37—43. Hereditary excellences develope themselves in alternate generations only.

43—46. In spite of the future being beyond our foresight we embark on ambitious schemes.

47, 48. Insane yearnings for things unattainable hinder our setting due limits to our desires.

Στρ. α'.

Παῖ Ῥέας, ἅτε πρυτανεῖα λέλογχας, Ἑστία,
Ζηνὸς ὑψίστου κασιγνήτα καὶ ὁμοθρόνου Ἥρας,
εὖ μὲν Ἀρισταγόραν δέξαι τεὸν ἐς θάλαμον,
εὖ δ' ἑταίρους ἀγλαῷ σκάπτῳ πέλας,
5 οἵ σε γεραίροντες ὀρθὰν φυλάσσοισιν Τένεδον, 5

Ἀντ. α'.

πολλὰ μὲν λοιβαῖσιν ἀγαζόμενοι πρώταν θεῶν,

1. πρυτανεῖα λέλογχας.] As the goddess of the family altar and hearth generally, Hestia was naturally the deity worshipped at the common altar and hearth of the state under the title Πρυτανῖτις. It would appear from Thuk. II. 15 that a Πρύτανις, whether βασιλεύς, τύραννος, or one of a numerous body of officials, held the title as president of the βουλή. For λέλογχας cf. Ol. VII. 55 ff., IX. 15, Aesch. *P. V.* 228, ὅπως τάχιστα τὸν πατρῷον ἐς θρόνον | (Ζεὺς) καθέζετ' εὐθὺς δαίμοσιν νέμει γέρα | ἄλλοισιν ἄλλα, καὶ διεστοιχίζετο | ἀρχήν.

3. θάλαμον.] A sanctuary or shrine within the πρυτανεῖον.

4. ἑταίρους.] Members of the βουλή.

σκάπτῳ.] This allusion shews that there was a statue of Hestia in the πρυτανεῖον at Tenedos, as there also was at Athens (Pausan. I. 18. 3). The sceptre is an usual attribute of Hestia in art (Dissen quoting Welcker).

5. ὀρθάν.] Extension of predicate; 'in welfare.'

6. πρώταν.] 'The eldest;' cf. Hes. *Theog.* 453, Ῥεῖα δ' ὑποδμηθεῖσα Κρόνῳ τέκε φαίδιμα τέκνα, Ἱστίην, Δήμητρα, καὶ Ἥρην χρυσοπέδιλον, ἰφθιμόν τ' Ἀΐδην...καὶ...Ἐννοσίγαιον, Ζῆνά τε, whereon Prof. Paley shews that Homer makes Hêrâ the eldest

πολλὰ δὲ κνίσᾳ· λύρα δέ σφι βρέμεται καὶ ἀοιδά·
καὶ ξενίου Διὸς ἀσκεῖται Θέμις ἀενάοις
ἐν τραπέζαις. ἀλλὰ σὺν δόξᾳ τέλος 10
10 δυωδεκάμηνον περᾶσαι σὺν ἀτρώτῳ κραδίᾳ.

Ἐπ. α'.

ἄνδρα δ' ἐγὼ μακαρίζω μὲν πατέρ' Ἀρκεσίλαν,
καὶ τὸ θαητὸν δέμας ἀτρεμίαν τε ξύγγονον. 15
εἰ δέ τις ὄλβον ἔχων μορφᾷ παραμεύσεται ἄλλων,
ἔν τ' ἀέθλοισιν ἀριστεύων ἐπέδειξεν βίαν,

child of Kronos, and Zeus the eldest son.

7. *σφι.*] 'At their bidding.'

βρέμεται.] 'Peals.' Cf. Nem. IX. 8, *βρομίαν φόρμιγγα.*

8. Guests of the state were entertained at the *πρυτανεῖον* and suppliants to the state sought sanctuary at its altar. For Themis being associated with Zeus Xenios cf. the similarly worded passage, Ol. VIII. 21—23, *ἔνθα Σώτειρα Διὸς ξενίου πάρεδρος ἀσκεῖται Θέμις ἔξοχ' ἀνθρώπων*, where Aegina's just dealing with strangers is intended. The connexion of the goddess of *right* and *order* with hospitality is illustrated by the phrases *δαιτὸς ἑτοίμης, ἁρμόδιον δεῖπνον.*

9. *ἐν.*] 'With;' cf. *infra, v.* 17. For the perpetual public hospitality of Tenedos etc. edd. quote the *τράπεζαι ξενικαὶ* of the Kretan *συσσίτια*, Athên. IV. 22 (p. 143 c).

ἀλλά.] Cf. Ol. II. 12, IV. 6.

σύν.] The repetition of *σὺν* in the next line has troubled critics greatly; so that *σὺν δόξᾳ* has been altered to *νῦν* and *σοὶ δόξαι, συνδόξαν, σὸν* and *νιν δόξα* (with *περᾶσαι*). L. and S. give Böckh's *περάσαις* (*ἐν*). Others alter *περάσαι σὺν* into *περᾶσαι σὺν* or *περᾶσαί νιν.* Mezger rightly defends MSS. and Scholia. For *-σαι σὺν* cf. Isth. III. 17.

10. *ἀτρώτῳ.*] For the metaphor cf. Nem. I. 48. 'Without annoy.' He might have discharged the duties of his office 'with credit' amid continual dangers and anxieties.

11. *ἄνδρα.*] Emphatic, cf. Pyth. II. 29. The meaning is almost 'So far as I may congratulate a man—I deem his father Arkesilas blessed, and I laud his (Aristagoras') admirable form and innate hardihood.' I agree with Mezger in making *ἄνδρα* refer to Aristagoras, but I take *ἄνδρα* as an *accusativus pendens;* though *μακαρίζω* takes a double accusative. Aristoph. *Vespae*, 588, *τουτὶ γάρ τοί σε μόνον τούτων ὧν εἴρηκας μακαρίζω* (Fanshawe). The sense might be the same. 'On the man do I congratulate his father, aye on his (the man's) form.' I cannot see the point of congratulating the son upon his father, who kept him from winning the Olympian and Pythian games (*v.* 22). Again if *ἄνδρα* is Arkesilas, his too is the *θαητὸν δέμας κ.τ.λ.* No doubt the passage is unsatisfactory. I think *τέκος Ἀρκεσίλα* may have got corrupted through the incorporation of a marginal note. Dissen is probably right in recognising the zeugma, the sense of *αἰνέω* being drawn from *μακαρίζω* with *τὸ θαητὸν δέμας κ.τ.λ.* Note that *μὲν* is answered by *δέ, v.* 13; 'though I praise, let him remember.' Otherwise Mezger and Dissen citing Ol. V. 10.

14. *ἐπέδειξεν.*] Frequentative aorist. The future *παραμεύσεται*

15 θνατὰ μεμνάσθω περιστέλλων μέλη, 20
καὶ τελευτὰν ἁπάντων γᾶν ἐπιεσσόμενος.

Στρ. β'.

ἐν λόγοις δ' ἀστῶν ἀγαθοῖσί νιν αἰνεῖσθαι χρεών,
καὶ μελιγδούποισι δαιδαλθέντα μελιζέμεν ἀοιδαῖς.
ἐκ δὲ περικτιόνων ἑκκαίδεκ' Ἀρισταγόραν
20 ἀγλααὶ νῖκαι πάτραν τ' εὐώνυμον 25
ἐστεφάνωσαν πάλᾳ καὶ μεγαυχεῖ παγκρατίῳ.

Ἀντ. β'.

ἐλπίδες δ' ὀκνηρότεραι γονέων παιδὸς βίαν
ἔσχον ἐν Πυθῶνι πειρᾶσθαι καὶ Ὀλυμπίᾳ ἀέθλων.

refers to moments of future self-satisfaction on the part of Aristagoras, as well as to the future generally.

15. 'Let him remember that the frame which he bedecks is mortal and that at the last of all he shall don a vesture of earth.' Cf. "muddy vesture of decay." For construction cf. Ol. VI. 8, Isth. I. 68.

περιστέλλων.] Cf. Eur. *Alc.* 663, (παῖδας οἱ) θανόντα σε | περιστελοῦσι καὶ προθήσονται νεκρόν. The verb περιστέλλω is the regular word for arraying a body for the funeral.

16. τελευτάν.] Accusative in apposition with the sentence; cf. Ol. II. 4, VII. 16, Isth. III. 7, Aesch. *Ag.* 225. Here the use is similar to that of the "adverbial" ἀρχήν.

γᾶν ἐπιεσσ.] For the phrase Don. quotes Aesch. *Agam.* 869, εἰ δ' ἦν τεθνηκώς, ὡς ἐπλήθυον λόγοι, | τρισώματος τᾶν Γηρύων ὁ δεύτερος | | ... | χθονὸς τρίμοιρον χλαῖναν ἐξηύχει λαβών, | ἅπαξ ἑκάστῳ κατθανὼν μορφώματι; Nem. VIII. 38. Hemsterhuis (*Ad Hesych.* I. p. 1352) besides the references in L. and S. gives Simonides, *Apud Athen.* III. p. 125 D, Frag. 168 [227], αὐτὰρ (χιὼν) ἐκάμφθη (Porson ἐθάφθη) | ζωὴ Πιερίην γῆν ἐπιεσσαμένη. Eur. *Troad.* 1148, γῆν τῷδ' ἐπαμπίσχοντες. This warning to avoid excessive pride is peculiarly appropriate in an official ode composed for a civic magistrate.

17. λόγοις.] 'Friendly (fair) discussions.' Cf. Nem. VIII. 21. For ἐν cf. Pyth. V. 97, *supra* v. 9.

18. For sentiment cf. Ol. VI. 6, 7.

μελίζεμεν.] Mezger supposes that there is a change of subject. Herman alters to μέλειν ἐν: Mommsen to μεμίχθ' ἐν. With the text ἀοιδαῖς is scanned as a dissyllable. I think the infinitive goes with μελιγδούποισι (Madv. § 150), and that καὶ couples ἐν λόγοις and δαιδαλθέντα.

20. εὐώνυμον.] Perhaps an extension of the predicate. As Νίκη is often represented in Art holding out a wreath there is probably a half personification of the Victories here. Note that ἐκ περικτ. should not be taken with νῖκαι but with the verb, meaning 'on the authority of, at the instance of the neighbouring peoples.' The δὲ = 'for.'

21. μεγαυχεῖ.] MSS. μεγαλαυχεῖ.

22. ἐλπίδες ὀκνηρότεραι.] 'Too great diffidence.' Literally 'Too shrinking apprehensions.' We can speak of 'confident hopes' but hardly of 'diffident or timid hopes.' For ἐλπὶς cf. Nem. I. 32.

23. ἔσχον.] For the inf. without

ναὶ μὰ γὰρ ὅρκον, ἐμὰν δόξαν παρὰ Κασταλίᾳ 30
25 καὶ παρ' εὐδένδρῳ μολὼν ὄχθῳ Κρόνου
κάλλιον ἂν δηριώντων ἐνόστησ' ἀντιπάλων,

Ἐπ. β'.

πενταετηρίδ' ἑορτὰν Ἡρακλέος τέθμιον 35
κωμάσαις ἀνδησάμενός τε κόμαν ἐν πορφυρέοις
ἔρνεσιν. ἀλλὰ βροτῶν τὸν μὲν κενεόφρονες αὖχαι
30 ἐξ ἀγαθῶν ἔβαλον· τὸν δ' αὖ καταμεμφθέντ' ἄγαν 40
ἰσχὺν οἰκείων παρέσφαλεν καλῶν
χειρὸς ἕλκων ὀπίσσω θυμὸς ἄτολμος ἐών.

Στρ. γ'.

συμβαλεῖν μὰν εὐμαρὲς ἦν τό τε Πεισάνδρου πάλαι
αἶμ' ἀπὸ Σπάρτας· Ἀμύκλαθεν γὰρ ἔβα σὺν Ὀρέστᾳ,
35 Αἰολέων στρατιὰν χαλκεντέα δεῦρ' ἀνάγων· 45
καὶ παρ' Ἰσμηνοῦ ῥοᾶν κεκραμένον

μὴ cf. Madv. § 210 Rem. 1, Soph. *Aiax* 70, *αὐγὰς ἀπείρξω σὴν πρόσοψιν εἰσιδεῖν*, Isth. I. 60.

24. *γάρ.*] 'For else.'

ἐμὰν δόξαν.] Cf. Aristoph. *Pax*, 232, *καὶ γὰρ ἐξιέναι, γνώμην ἐμήν, | μέλλει.* These are accusatives of 'extent, range, sphere,' Madv. 31 c, like *τὸ ἐμὸν μέρος, τὸ κατ' ἐμέ*: but instead of qualifying the action or state predicated, they qualify (make conditional) the predication, like an infinitive, e.g. *δοκεῖν εἰπεῖν ἀκούειν*, with or without *ὡς*. Cf. Madv. §§ 151, 168 *b*.

παρά.] Here and in the next line to be taken after *δηριώντων*, while *μολὼν* = 'had he gone (thither).' For the victor's return cf. Nem. II. 24, Ol. VIII. 67—71, Pyth. VIII. 81—87.

26. Medicean MSS. *ἐνό(ἑ)σταντ'* by dittography.

27. Cf. Nem. X. 33, Ol. XI. 57, 58, Ol. XIII. 40.

28. *πορφυρέοις.*] Cf. Hor. *Od.* IV. 1. 10, *purpureis odoribus.* Like *χρύσεος*, Ol. VIII. 1, Nem. I. 17, and elsewhere, *πορφ.* = 'gleaming,' 'glistening,' 'rich-coloured.'

30. *ἀγαθῶν.*] 'Blessings of victory' (cf. Ol. VIII. 13) are of course included under the general term.

ἐξ- ἔβαλον.] Tmesis. Frequentative aorist; so *παρέσφαλεν*, and *ἔδωκ.* *v.* 39. Render 'cast down from.'

καταμεμφθέντ'.] 'Disparaging.'

31. *οἰκείων.*] 'Proper,' 'within his reach.'

33. *συμβαλεῖν.*] 'Infer,' 'gather.'

τε.] Taken up by *καὶ v.* 36, from *Ἀμύκλαθεν* to *ἀνάγων* being a parenthesis. For *ἔμμεν* suppressed with *πάλαι ἀπὸ Σπάρτας* cf. Nem. X. 51. The Achaean Peisandros was said to have been driven from Sparta on the Migration of the Dôrians into Peloponnêsos and to have joined Aeolian emigrants from Boeôtia in that country, whence they sailed to Tenedos.

35. *χαλκεντέα.*] MSS. *χαλκεντέων* (one *χαλκέων τε, -ων* being expressed by a superscribed ^).

36. In Thebes.

ἐκ Μελανίπποιο μάτρωος· ἀρχαῖαι δ' ἀρεταὶ

Ἀντ. γ'.

ἀμφέρονθ' ἀλλασσόμεναι γενεαῖς ἀνδρῶν σθένος·
ἐν σχερῷ δ' οὔτ' ὢν μέλαιναι καρπὸν ἔδωκαν ἄρουραι, 50
40 δένδρεά τ' οὐκ ἐθέλει πάσαις ἐτέων περόδοις
ἄνθος εὐῶδες φέρειν πλούτῳ ἴσον,
ἀλλ' ἐν ἀμείβοντι. καὶ θνατὸν οὕτως ἔθνος ἄγει

Ἐπ. γ'.

μοῖρα. τὸ δ' ἐκ Διὸς ἀνθρώποις σαφὲς οὐχ ἕπεται 55
τέκμαρ· ἀλλ' ἔμπαν μεγαλανορίαις ἐμβαίνομεν,
45 ἔργα τε πολλὰ μενοινῶντες· δέδεται γὰρ ἀναιδεῖ

37. ἐκ Μελανίπποιο μάτρ.] 'With the blood of a daughter of Melanippos.'

38. For sentiment cf. Nem. VI. 8—11.

ἀμφέρονται.] For the voice cf. Pyth. VII. *fin.*, φέρεσθαι probably transitive. Here the compound means 'return,' 'yield;' not 'raise up,' 'bring with them.'

40. οὐκ ἐθέλει.] 'Are not wont.' L. and S. only give prose examples of this sense. Don. would render ἐθέλω as = δύναμαι here and Nem. VII. 90.

περόδοις.] For περιόδοις, cf. περάπτων, Pyth. III. 52.

41. πλούτῳ ἴσον.] Dat. of manner; 'in equal abundance.'

42. ἐν ἀμείβοντι.] For the gerundive use, 'in alternation' (= ἀλλασσόμεναι), of the active participle cf. Thuk. I. 142, ἐν τῷ μὴ μελετῶντι, Madv. 180 B. Rem. 2, Soph. *Oed. Col.* 1219, ὅταν τις ἐς πλέον πέσῃ | τοῦ θέλοντος, Aristotle's τὸ ἀντιπεπονθός. Compare our English confusion of abstract nouns in *-ing* with the participle (which originally in Saxon ended in *-nd*). Pindar's suppression of the article is noteworthy. Perhaps the usual explanation given above is wrong and ἔτει is to be supplied in thought from ἐτέων.

καὶ...οὕτως.] 'Even so.'

43. τὸ δ' ἐκ Διός.] 'As for what comes from Zeus.' Cf. Nem. II. 17, ὅσσα δ' ἀμφ' ἀέθλοις | Τιμοδημίδαι ἐξοχώτατοι προλέγονται. For sentiment cf. Ol. XII. 7, 8, Soph. *Oed. Rex*, 978, πρόνοια δ' ἐστὶν οὐδενὸς σαφής. Isth. VII. 14, 15, Eur. *Herc. F.* 62.

44. ἐμβαίνομεν.] 'We embark upon.' Metaphor from navigation followed up in *v.* 46.

45. τε.] For the coupling of a participial clause to one containing a finite verb cf. Soph. *Oed. Rex*, 740, τὸν δὲ Λάϊον φύσιν | τίν' εἶχε φράζε, τίνα δ' ἀκμὴν ἥβης ἔχων. Also with the participle preceding Ol. I. 13, 14, δρέπων μὲν... | ἀγλαΐζεται δέ, Isth. I. 14, Aesch. *Agam.* 97, τούτων λέξασ' ὅτι καὶ δυνατὸν | καὶ θέμις αἰνεῖν, | παιών τε γενοῦ τῆσδε μερίμνης: where however, as in *Choëph.* 547 (P.), τε seems = 'accordingly' and is hardly copulative. In the present case I think the construction is κατὰ σύνεσιν, as though μεγαλανορίαις contained μεγαλάνορες ὄντες.

δέδεται.] 'Constrained.' Perhaps

ἐλπίδι γυῖα· προμαθείας δ' ἀπόκειν�δται ῥοαί. 60
κερδέων δὲ χρὴ μέτρον θηρευέμεν·
ἀπροσίκτων δ' ἐρώτων ὀξύτεραι μανίαι.

a metaphor from a slave chained to the oar. Cf. Pyth. IV. 71, τίς δὲ κίνδυνος κρατεροῖς ἀδάμαντος δῆσεν ἄλοις; Pyth. III. 54, ἀλλὰ κέρδει καὶ σοφίᾳ δέδεται (with which cf. Bakchyl. *Frag.* 4 (2), ὡς δ' ἅπαξ εἰπεῖν, φρένα καὶ πυκινὰν κέρδος ἀνθρώπων βιᾶται).

ἀναιδεῖ.] '*Improbus*,' 'unconscionable,' 'unreasonable.'

46. προμαθείας.] Mezger and Postgate rightly join the genitive with ῥοαί. Men strive or drift in a variable, uncertain course, but foreknowledge, if they only had it, would bear them along steadily like a current. No doubt the mariners of Tenedos were familiar with and often grateful to the strong Hellespontine current. For the metaphor cf. Ol. II. 33, ῥοαὶ δ' ἀλλότ' ἄλλαι εὐθυμιᾶν τε μετὰ καὶ πόνων ἐς ἄνδρας ἔβαν. For the general sentiment cf. Solon, *Frag.* 13 [4], 65, πᾶσι δέ τοι κίνδυνος ἐπ' ἔργμασιν, οὐδέ τις οἶδεν | ᾗ σχήσειν μέλλει πρήγματος ἀρχομένου. Theogn. 585.

47. For a more general statement of the doctrine of a μέτρον cf. Ol. XIII. 46, ἕπεται δ' ἐν ἑκάστῳ | μέτρον· νοῆσαι δὲ καιρὸς ἄριστος. Also Hes. *W. and D.* 692, Pyth. II. 34, Isth. V. [VI.], 71.

48. For general sentiment cf. Nem. III. 30. For μανίαι cf. Theogn. 1231, σχέτλι' Ἔρως, μανίαι σ' ἐτιθηνήσαντο λαβοῦσαι. So that Plato's classification of Ἔρως under μανία, *Phaedr.* pp. 244, 245, was perhaps suggested by poetic diction.

δ'.] Equivalent to ἀλλά. Cf. Soph. *Αἴ.* 12.

ὀξύτεραι.] Don. refers to Matth. *Gr. Gr.* § 457, thus making it doubtful whether he would render the comparative by 'too' or 'somewhat,' 'rather,' or as merely equivalent to a positive. It clearly means 'too acute' in the medical sense of 'acute.' Cf. Ol. VIII. 85.

ISTHMIA I.

ON THE VICTORY OF HERODOTOS OF THEBES IN THE FOUR-HORSE CHARIOT RACE.

INTRODUCTION.

HERODOTOS, son of Asôpodôros of Thebes, was one of several Theban victors at some Isthmian festival of uncertain date. Some consider that Asôpodôros had been exiled from Thebes (*vv.* 36—38); but this supposition is not consistent with the most natural interpretation of the passage *vv.* 34—46, and seems in particular to involve making his father's exile too prominent a topic introducing the most striking part of the ode. If Hêrodotos himself had been exiled at the time of the Persian war as a young man of about twenty he would not be too old to act as his own charioteer (*v.* 15) in B.C. 458, Ol. 80. 3 to which date Dissen refers the composition of the ode. He thinks that the alliance between Thebes and Sparta before the war in which the battles of Tanagra and Oenophyta were fought is figured in the association of Kastôr and Iolâos *vv.* 16, 17 (but cf. Pyth. IX. 59 ff. composed B.C. 478); that war is suggested by the allusion to Gêryôn's *θρασεῖαι κύνες* (*v.* 12) (but Prof. Seymour justly remarks, agreeing with Don.—"This was the most distant point reached by Heracles, hence this clause means 'whose mighty deeds reached even to the ends of the world'"); and by *ἢ πολεμίζων* *v.* 50 (but see my note) so that the premises can hardly be said to be strong enough to carry Dissen's conclusion. Leopold Schmidt on altogether insufficient grounds places the date between the third Isthmian and the fifth Nemean, that is, in the first period of Pindar's poetic activity. Pindar may merely intend to apologise for the slightness of the composition and the thinness of the senti-

ments when he mentions his engagement for the men of Keos. It is to be safely inferred from *vv.* 39, 40 that Hêrodotos was an aristocrat. (Mezger thinks the father was obliged to retire to Orchomenos through loss of property by actual shipwrecks, reading ἐρειπόμενον *v.* 16, a view which I cannot at all admit.) The main thread of the Ode is the enforcement and illustration of the glory conferred on the πατρὶς by a successful pursuit of ἀρετὰ and the consequent reward of praise and remembrance due from fellow-citizens (cp. *vv.* 12; 17; 30, 31; 35; 40; 66, 67; 1—6; 43—46; 50, 51; 67, 68). This train of thought is peculiarly appropriate if Hêrodotos was reestablished at Thebes in consequence of this Isthmian victory, which may be inferred from *vv.* 39, 40.

ANALYSIS.

vv.	
1—10	Invocation of Thêbâ, with an apology for laying aside a poem for the men of Keos to compose an Athenian ode.
10—12	Since six prizes have fallen to Thebes.
12—13	The birthplace of Hêrakles.
14—16	In honour of Hêrodotos victory in the four-horse chariot race the poet is ready to compose a Kastoreion or ode of Iolâos.
17—31	The athletic prowess of Kastôr and Iolâos.
32—40	Allusion to the victor's family and to his exile and return to good fortune.
40—52	General sentiments in praise of prowess and enterprise glancing at Hêrodotos.
53—59	Enumeration of some of his victories.
60—63	The scope of the ode prevents him proclaiming all.
63	Often what is not mentioned gives the greater satisfaction.
64—67	A hope that encouraged by poetic praises Hêrodotos may win at the Pythian and Olympian games.
67, 68	If any one hoards and finds fault with those who are lavish in pursuit of honour, he does not consider that he will die 'unhonoured and unsung.'

Στρ. α'.

Μᾶτερ ἐμά, τὸ τεόν, χρύσασπι Θήβα,
πρᾶγμα καὶ ἀσχολίας ὑπέρτερον
θήσομαι. μή μοι κραναὰ νεμεσάσαι
Δᾶλος, ἐν ᾧ κέχυμαι.
5 τί φίλτερον κεδνῶν τοκέων ἀγαθοῖς; 5
εἶξον, ὦ 'πολλωνιάς· ἀμφοτερᾶν τοι χαρίτων σὺν θεοῖς
ζεύξω τέλος,

χρύσασπι.] This epithet refers to a statue of Thêbâ, perhaps that which is mentioned in Frag. 177 [207], εὐάρματε, χρυσοχίτων, ἱερώτατον ἄγαλμα, Θήβα. For the prominence given here to the shield compare the shield on coins of Thebes. The hypothesis that the epithet has reference to a state of war must therefore be established independently, which I do not think possible (see *Introd.*). For Thêbâ, daughter of Asôpos and Metôpâ, cf. Ol. VI. 84, 85.

2. πρᾶγμα.] 'Thy interests,' the requirements arising from the recent Isthmian victories of her children.

ἀσχολίας.] 'A pressing engagement.' Plato, *Phaedr.* 227 B, refers to this passage, οὐκ ἂν οἴει με κατὰ Πίνδαρον καὶ (even) ἀσχολίας ὑπέρτερον ποιήσεσθαι τὸ σήν τε καὶ Λυσίου διατριβὴν ἀκοῦσαι;—also Plutarch, *de genio Socratis*, p. 575 D, ἐμὲ καὶ ἀσχολίας ὑπέρτερον θέσθαι κατὰ τὸν Πίνδαρον τὸ δεῦρο ἐλθεῖν ἐπὶ τὴν διήγησιν.

4. Δᾶλος.] Dêlos, as the birthplace of Apollo, was interested in the paeân which was being composed for the Isle of Keos. The Schol. rashly states that it was to be sung at Dêlos.

κέχυμαι.] 'On which I have been pouring forth my soul.' Cf. Cic. *Att.* I. 18. 2, *in qua...omnes profudi uires animi atque ingenii mei.* Dissen points out that κεχυμένος (εἴς τι; πρός τι) is generally used in a bad sense.

5. The claims of parents, *i.e.* in this case of πατρίς, are paramount. A respectful apology is needful to excuse his taking up a human theme, when engaged on a paeân. The poet does not ask leave to postpone the paeân, but prays to be excused for diverting his attention for a time from it. Possibly the real motive for the apology is vanity. To be chosen by the countrymen of Bakchylidês was a high compliment. See, however, *Introd.*

6. ὦ 'πολλωνιάς.] 'Beloved of Apollo.' The tutelary deity of Dêlos is entreated to respect the poet's devotion to Thêbâ even as she appreciates the devotion of Apollo to herself. For the personification cf. Pyth. VI. 6, XII. 2, Ol. VII. 13, 14, Nem. I. 4, Frag. 64 [58]. Others explain *Apollinea urbs*, quoting Ovid, *Met.* XIII. 631.

χαρίτων.] 'I shall combine the performance of both obligations' ('favours' is hardly respectful enough); cf. Pyth. III. 72. The phrase ζεῦξαι μέλος, Nem. I. 7, is a different application of the metaphor. Dissen explains, wrongly in my opinion, *utriusque hymni* (Isth. III. 8) *cum diis perte tam finem.*

Ἀντ. α'.

καὶ τὸν ἀκειρεκόμαν Φοῖβον χορεύων
ἐν Κέῳ ἀμφιρύτᾳ σὺν ποντίοις
ἀνδράσιν, καὶ τὰν ἁλιερκέα Ἰσθμοῦ 10
10 δειράδ'· ἐπεὶ στεφάνους
ἓξ ὤπασεν Κάδμου στρατῷ ἐξ ἀέθλων,
καλλίνικον πατρίδι κῦδος. ἐν ᾇ καὶ τὸν ἀδείμαντον
Ἀλκμήνα τέκεν

Ἐπ. α'.

παῖδα, θρασεῖαι τόν ποτε Γηρυόνᾳ φρίξαν κύνες. 15
ἀλλ' ἐγὼ Ἡροδότῳ τεύχων τὸ μὲν ἅρματι τεθρίππῳ
γέρας,

7. ἀκειρ.] "Milton's 'unshorn Apollo.'" Prof. Seymour.

χορεύων.] 'Composing a choral ode for'—is what is meant, but he represents himself as the χορηγός, κορυφαῖος. Cf. L. and S. *s. v.* χορεύω II. 2, where Eur. *H. F.* 871 is placed wrongly instead of under 'III. Causal.'

The Schol. says that Pindar was asked by the men of Keos to compose a paeân to be sung at Dêlos, inferring the place of recitation from *v.* 3, ἐκ τούτου δῆλον, ὅτι εἰς Δῆλον ἔγραφε Κείοις, but from *v.* 8 it is clear that the ode was to be recited in Keos, perhaps in the principal temple of Apollo at Kartheia, in the χορηγεῖον of which Athênaeos tells us (p. 456 F) that Simonides, who was perhaps dead at the date of this ode, was for some time χοροδιδάσκαλος. The Schol. however on *v.* 9 says καὶ ὕστερον σοὶ πάλιν τὸν ἐπίνικον (Böckh alters to ὕμνον) ἀποδώσω. Hartung and Mezger argue from ἐπίνικον that the ode for Keos was not a paeân, but epinikian. But all this ἐπίνικον can effect is to nullify the testimony of the Schol. Pindar's language decides in favour of the paeân.

9. ἁλιερκέα.] Cf. Pyth. I. 18; here 'barring sea from sea.' The epithet seems to be in contrast to ἀμφιρύτᾳ. Observe the *hiatus*, -εα Ἰσθμοῦ, cf. *infra*, *vv.* 16, 32, Ol. VII. 74.

Hêrodotos was clearly one of several (from four to six) Thebans who had won prizes in the recent Isthmian games.

11. στρατῷ.] L. and S. rashly say 'since Homer στ. always means *the soldiery*, *the people*, exclusive of the chiefs.' Now, Pyth. II. 87, ὁ λάβρος στρατὸς means 'the democracy,' in Pyth. I. 86, II. 55, Hiero, in Nem. I. 61 Amphitryôn is excluded. But no such exclusion is intended here, nor in Ol. IX. 95, Ol. X. 17, Nem. X. 25.

13. κύνες.] It must remain a question whether Orthros is made plural in consideration of his two heads or whether Pindar is following an unknown version of the myth.

14. ἀλλ'.] The poet checks himself in the praise of Hêrakles. Prof. Seymour points out that here, and Nem. I. 33, Isth. V. 19, ἐγὼ introduces the transition to a myth. Cf. also Ol. IX. 21, XIII. 49, Pyth. I. 42, IX. 103.

15 ἀνία τ' ἀλλοτρίαις οὐ χερσὶ νωμάσαντ' ἐθέλω 20
ἢ Καστορείῳ ἢ Ἰολάοι' ἐναρμόξαι μιν ὕμνῳ.
κεῖνοι γὰρ ἡρώων διφρηλάται Λακεδαίμονι καὶ Θήβαις
ἐτέκνωθεν κράτιστοι· 25

Στρ. β'.

ἔν τ' ἀέθλοισι θίγον πλείστων ἀγώνων,
καὶ τριπόδεσσιν ἐκόσμησαν δόμον
20 καὶ λεβήτεσσιν φιάλαισί τε χρυσοῦ,
γευόμενοι στεφάνων

For τεύχων...ἐθέλω τε cf. Ol. I. 14, δρέπων μὲν...ἀγλαΐζεται δέ, Isth. III. 12, Aesch. *Agam.* 97, λέξασα... παίων τε γενοῦ, and with the verb before the participle Nem. XI. 44, 45. For μὲν—τε cf. Nem. II. 9, Ol. IV. 15. Prof. Seymour takes τὸ μὲν = 'partly.' For ἅρματι dat. after γέρας cf. O. and P. p. xxxvii. Dissen and others, regardless of the order, compare double datives such as those at Ol. II. 14 f., Pyth. VII. 2 (on which I wrongly gave this verse as a parallel case in O. and P.), *infra*, *vv.* 61, 62.

τεύχων...γέρας = 'making (-the-ode-on)-the victory;' the theme is put in the place of the composition, as occasionally with ποιέω. This reasonable assumption saves the passage from the charge of corruption. For τεύχων cf. *infra v.* 67, 'working,' 'causing (honour).' Or is it 'making for Hêrodotos the gift due to the chariot'?

15. νωμάσαντ'.] Acc. agreeing with μιν. 'For that he managed the reins with no alien hands.' Note that ἀλλοτρ. οὐ χερσὶ = οὐκ ἀλλοτρ. χερσί.

16. Ἰολάοι'.] Mss. -άου, but cf. Ol. XIII. 35, Nem. IX. 55.

ἐναρμόξαι.] Cf. Isth. VI. 20, Nem. III. 11, 12, for the kind of phrase.

The strain of Iolâos was probably a variety (perhaps Theban) of the ἵππιος νόμος, the Καστόρειον being another variety of the same, cf. Pyth. II. 69. As Iolâos was charioteer to Hêrakles (Schol.), perhaps an Ἰολ. ὕμν. was sung in honour of an actual charioteer, as *v.* 15 suggests.

Iolâos and Kastôr are mentioned together in a Theban ode, Pyth. XI. 59. Were Hêrakles and Iolâos Theban Dioskuroi?

17. ἐτέκν. κράτιστοι.] 'Were the best that were born.' For the predicative adjective containing the most emphatic idea cf. Isth. II. 12, Nem. X. 32.

18. ἔν τ' ἀέθλοισι.] Cf. Ol. VI. 7, XIII. 51, Nem. I. 34, III. 32, *infra vv.* 34, 57. Mezger, quoting Friese, *Pind.* p. 28, joins ἐν with the dat. to θίγον here; to ἐπικύρσαις (so Dissen), Ol. VI. 7; to πρόσφορον, Nem. VIII. 48; to ἀραρότα, Ol. XI. [X.] 82. In the last case I give the same construction but suggest another as preferable; in Ol. VI., Nem. VIII. I altogether disagree. For the prizes mentioned Dissen compares *Il.* XXIII. 264 ff. Elsewhere Pindar has a dat. after θιγ-; cf. the similar phrase ἀρεταῖς θίγοισα, Pyth. VIII. 22. Notwithstanding the accent of the participle θίγον is a frequentative aorist.

20. χρυσοῦ.] For gen. of material cf. Pyth. IV. 71, 206.

21. γευόμενοι.] So two (the old Vatican and Munich) MSS. The rest σευόμενοι. Cf. Nem. VI. 25, Isth. IV. 20.

νικαφόρων· λάμπει δὲ σαφὴς ἀρετὰ 30
ἔν τε γυμνοῖσι σταδίοις σφίσιν ἔν τ' ἀσπιδοδούποισιν
ὁπλίταις δρόμοις·

Ἀντ. β'.

οἷά τε χερσὶν ἀκοντίζοντες αἰχμαῖς,
25 καὶ λιθίνοις ὁπότ' ἐν δίσκοις ἵεν.
οὐ γὰρ ἦν πενταέθλιον, ἀλλ' ἐφ' ἑκάστῳ 35
ἔργματι κεῖτο τέλος.
τῶν ἀθρόοις ἀνδησάμενοι θαμάκις
ἔρνεσιν χαίτας ῥεέθροισί τε Δίρκας ἔφανεν καὶ παρ'
Εὐρώτᾳ πέλας,

Ἐπ. β'.

30 Ἰφικλέος μὲν παῖς ὁμόδαμος ἐὼν Σπαρτῶν γένει, 40
Τυνδαρίδας δ' ἐν Ἀχαιοῖς ὑψίπεδον Θεράπνας οἰκέων
ἕδος.

22. νικαφόρων.] 'Brought by victory.' Cf. Ol. XIII. 15, note.

λάμπει.] Cf. Pyth. XI. 45, Ol. I. 23.

23. ὁπλίταις.] Cf. Eur. *Electra*, 442, ἀσπισταὶ μόχθοι. For γυμνοῖσι, which is in contrast to ἀσπιδ., cf. Thuk. I. 21, Pyth. XI. 49; for the causative use cf. Nem. VII. 61.

24. Mezger takes ἵεν also in this line as well as in the next without inserting with Dissen after οἷά τε—"ἔλαμψεν ἀρετά σφισιν ὀπόθ'," making οἷα = 'How' exclamatory (cf. Ol. IX. 89, 93, Isth. V. 62); but I prefer 'and as to the casts they made'; καὶ coupling ἐν δίσκοις to ἀκοντίζοντες. For the dat. αἰχμαῖς 'with javelins,' cf. Nem. I. 18, Ol. XI. [X.] 72; αἰχμὴ is probably derived from the root ἰκ (Schleicher).

25. ἐν δίσκοις.] 'In hurlings of the discus.' Dissen quotes Xenoph. *Memorab.* III. 9. 2, ἐν πέλταις καὶ ἀκοντίοις...ἐν τόξοις...διαγωνίζεσθαι, cf. also Pyth. XI. 46, ἐν ἅρμασι καλλίνικοι, 'in chariot-races.' MSS. give ὁπότε without ἐν.

26. πενταέθλιον.] For form cf. Pyth. VIII. 66. The first invention of the pentathlon was said to have occurred during the Argonautic expedition. Cf. Schol. Apollôn. Rhod. IV. 1091. But Prof. Seymour quotes *Od.* VIII. 123 ff., where the contests in the special exercises of the pentathlon are still separate.

27. κεῖτο.] Pass. of τίθημι, cf. Ol. I. 85, Nem. X. 48.

τέλος.] 'Prize.' Cf. Ol. XI. [X.] 67, Pyth. IX. 118.

28. τῶν.] Sc. στεφάνων, from λάμπει to κεῖτο τέλος being a parenthesis.

29. ἔφανεν.] For ἐφάνησαν. For position of prep. cf. Pyth. II. 11, Nem. IX. 14.

30. Ἰφ. παῖς.] Iolâos.

Σπαρτῶν.] The 'sown' men who sprang from the dragon's teeth.

31. Τυνδαρίδας.] Kastôr, son of Zeus, putative son of Tyndareus.

ὑψίπεδον.] Lit. 'lofty-sited'—'highland.' Cf. Nem. X. 47.

οἰκέων.] A spondee. For adjectival use of participle cf. Nem. IV. 29, VII. 65, Isth. III. 5, 37.

χαίρετ'. ἐγὼ δὲ Ποσειδάωνί τ' Ἰσθμῷ τε ζαθέᾳ 45
Ὀγχηστίαισίν τ' ἀϊόνεσσιν περιστέλλων ἀοιδὰν
γαρύσομαι τοῦδ' ἀνδρὸς ἐν τιμαῖσιν ἀγακλέα τὰν
Ἀσωποδώρου πατρὸς αἶσαν 50

Στρ. γ'.

35 Ὀρχομενοῖό τε πατρῴαν ἄρουραν,
ἅ νιν ἐρειδόμενον ναυαγίαις
ἐξ ἀμετρήτας ἁλὸς ἐν κρυοέσσᾳ
δέξατο συντυχίᾳ·
νῦν δ' αὖτις ἀρχαίας ἐπέβασε πότμος 55
40 συγγενὴς εὐαμερίας. ὁ πονήσαις δὲ νόῳ καὶ προμάθειαν φέρει.

32. χαίρετε.] Addressed to the heroes, the topic of whose praise is thus dismissed.

Dat. commodi, 'in honour of.'

33. At Onchêstos on the shore of Lake Kôpâis was a temple of Poseidôn. Cf. Isth. III. 37.

περιστέλλων.] Metaphor from the toilette, cf. Nem. XI. 15.

34. γαρύσομαι.] A true case of a middle fut. of a verb of *sound*. Note γηρύω.

ἀγακλέα.] Part of predicate, 'as right glorious.'

αἶσαν.] 'Career,' cf. Nem. VI. 49.

35. Ὀρχομενοῖο.] Gen. after ἄρουραν, πατρῴαν being predicative.

36. νιν.] Asôpodôros (Mezger). Dissen is clearly wrong in referring it to the father.

ἐρειδόμενον.] Hartung, ἐρειπ. needlessly. Don. renders 'driven ashore.' But as 'driving *people* ashore *alive*' is not a specific or an usual function of shipwreck, it would hardly be attributed thereto in a metaphor. Render—'hard pressed.' He was shipwrecked in the 'fathomless brine,' i.e. faction-torn Thebes, and swam to shore, i.e. fled to Orchomenos. The plural ναυαγίαις expresses more than Asôpodôros' own misfortune, including those of his friends. Mezger takes ναυαγίαις literally.

39. ἐπέβασε.] Supply νιν from *v.* 36. Cf. *Il.* VIII. 285, for metaphor from horses or chariots, τὸν καὶ τηλόθ' ἐόντα ἐϋκλείης ἐπίβησον. The aorist is apparently idiomatic, referring to the time of the lately won victory, on the strength of which Hêrodotos was probably restored to Thebes.

πότμος συγγενής.] Cf. Nem. V. 40.

40. ὁ πονήσαις.] A variation on πάθει μάθος, Aesch. *Agam.* 177, Schol. ὁ παθὼν καὶ τῷ νῷ προμηθὴς γίγνεται.

'He who hath endured, brings accordingly fore-knowledge to his mind,' i.e. adds fore-knowledge to his other mental powers; καὶ is rightly placed to emphasize the connection between πόνος and προμάθεια.

Perhaps the poet means that Hêrodotos has learnt wisdom by experience and is therefore not likely to incur unpopularity again.

φέρει.] The past experience is a store whence at any time he can draw the basis of fore-knowledge; thus the present tense is appro-

Ἀντ. γ'.

εἰ δ' ἀρετᾷ κατάκειται πᾶσαν ὀργάν,
ἀμφότερον δαπάναις τε καὶ πόνοις,
χρή νιν εὑρόντεσσιν ἀγάνορα κόμπον 60
μὴ φθονεραῖσι φέρειν
γνώμαις. ἐπεὶ κούφα δόσις ἀνδρὶ σοφῷ

priate. Here προμάθεια means 'the faculty of fore-knowledge' so that, as in Nem. III. 18, the present φέρει contains a reference to the past, 'hath won for and adds to.' Dissen's φέρει, ἔχει is only partly right, while in Nem. III. 30 φέρειν does not = ἔχειν but 'to bear,' 'endure.' The active φέρω is used indifferently with φέρομαι, but here, νόῳ being reflexive, the active is natural. Cf. Nem. VI. 15.

41. κατάκειται.] Xenoph. *De Ven.* X. 8, εἰς τοῦτον τὴν ὀργὴν κατέθετο, *effundere solet*, seems the nearest parallel, ἀρετᾷ being a *dat. termini*. 'If he (ὁ πονήσαις) be expended, every impulse of him, on distinction.' Hermann's ἀρετὰ (cf. Isth. IV. 17) cannot stand with πᾶσαν ὀργάν. Hartung's καταθῇ τις removes none of the real difficulty. Dissen explains the verb as nearly equivalent to ἔγκειται, ἐπίκειται, *incumbit*. Kayser proposed ἀρετὰ... πᾶσιν ὀργᾶν. It is clear that πᾶσαν ὀργάν is an acc. of reference, not = πάντα τρόπον (Schol.). For sentiment cf. Isth. IV. 22. There is no need to supply τις (cf. Ol. VI. 4, Nem. VII. 16). Prof. Seymour's rendering of ἀρετᾷ, 'excellence and the praise for excellence,' only errs in being too precise. The word cannot convey at one time with equal vividness the subjective and objective phases of an idea or a fact and its consequence. He quotes Theognis 29, 30, where ἀρετὰς is 'credit for virtues' rather than 'rewards for virtue;' Soph. *Elect.* 626, θράσους | τοῦδ' οὐκ ἀλύξεις, where the causal genitive gives 'the punishment of,' so that the citation is irrelevant; Ol. VII. 89, Eur. *Med.* 297, where the notion of *reputation for* bravery, idleness is predominant; and *Od.* XIV. 417, κάματον ἔδουσιν, 'eat the fruit of (our) toil,' which is only remotely relevant.

42. ἀμφότερον.] Cf. Ol. I. 104, VI. 17.

δαπάναις.] Dat. of reference, or sphere of action (state).

43. ἀγάνορα κόμπον.] 'Praise for thorough-manliness.' Cf. Isth. IV. 24.

44. Dissen explains rightly; those who differ from him have got wild. The key to the passage is to recognise Pindar's (and others') irregularity in giving a *general apodosis* to a *particular protasis* (cf. Pyth. XI. 41—44, Nem. IV. 79—84) or *vice versa* (Pyth. XI. 54, 55, Eur. *Oresť.* 566—570). Here indeed the protasis is not exactly particular but only less general than the apodosis. The construction is χρὴ φέρειν κόμπον εὑρόντεσσι (dat. of remote object after φέρειν) νιν (ἀρετάν, direct object after εὑρόντεσσι, cf. Ol. VII. 89, πὺξ ἀρετὰν εὑρόντα).

μὴ φθονεραῖσι.] The negative is to be taken with the adjective as in Nem. VIII. 37.

45. κούφα δόσις.] Cf. Eur. *Bacch.* 893, κούφα γὰρ δαπάνα νομίζειν | ἴσχυν τόδ' ἔχειν | ὅτι ποτ' ἄρα τὸ δαιμόνιον.

ἀνδρὶ σοφῷ.] 'For a poet,' as usual in Pindar.

ἀντὶ μόχθων παντοδαπῶν, ἔπος εἰπόντ' ἀγαθὸν ξυνὸν
ὀρθῶσαι καλόν.

Ἐπ. γ'.

μισθὸς γὰρ ἄλλοις ἄλλος ἐφ' ἔργμασιν ἀνθρώποις γλυκύς, 65
μηλοβότᾳ τ' ἀρότᾳ τ' ὀρνιχολόχῳ τε καὶ ὃν πόντος τρέφει.
γαστρὶ δὲ πᾶς τις ἀμύνων λιμὸν αἰανῆ τέταται· 70
50 ὃς δ' ἀμφ' ἀέθλοις ἢ πολεμίζων ἄρηται κῦδος ἁβρόν,
εὐαγορηθεὶς κέρδος ὕψιστον δέκεται, πολιατᾶν καὶ ξένων γλώσσας ἄωτον. 75

Στρ. δ'.

ἄμμι δ' ἔοικε Κρόνου σεισίχθον' υἱὸν

46. παντοδαπῶν.] This form is apparently on analogy from ἀλλοδ-ποδ- ἡμεδ- απὸς where the δ recalls the 'basic' *d* of Skt. pronominal compounds. For the -πος query cf. Lat. *-quus* in *antiquus, propinquus*, &c.? For ἀντὶ cf. Isth. iv. 25.

εἰπόντ'.] Accusative. For the change of case cf. Isth. v. 21, L. and S. *s.v.* ἔξεστι, Matth. *Gr. Gr.* § 536 obs.; and without an infinitive Soph. *El.* 480, ὕπεστί μοι θράσος —κλύουσαν, on which Jebb quotes Aesch. *Pers.* 913, λέλυται ἐμῶν γυίων ῥώμη...ἐσιδόντ', Eur. *Med.* 810, σοὶ δὲ...πάσχουσαν. We have another slight variation in Aesch. *Agam.* 1588 [P] οὕτω καλὸν δὴ καὶ τὸ κατθανεῖν ἐμοί, | ἰδόντα τοῦτον τῆς δίκης ἐν ἕρκεσιν. Ol. i. 8—10, ὁ πολύφατος ὕμνος ἀμφιβάλλεται σοφῶν μητίεσσε, κελαδεῖν...ἱκομένους, is slightly different from the two cases in the Isthmians, as the infinitive is that *of result* and comes between the substantive and the participle. See also note on Isth. iii. 11, δεξαμένῳ.

ἀγαθόν.] Exactly our '*good* word.'

ξυνόν.] Cf. Pyth. ix. 93.

ὀρθῶσαι.] Cf. Pyth. iv. 60, Ol. iii. 3.

47. μισθός.] Observe the position. 'Remuneration, differing for different employments.'

49. δέ.] 'For.'

The poet seems not to think of hunting as a regular means of livelihood.

αἰανῆ.] 'Teasing,' 'galling.' This epithet suggests a persistent annoyance. Cf. Pyth. i. 83, Isth. iii. 2, epith. of κόρος.

τέταται.] 'Is *intent* upon keeping off.'

50. Prowess in games and war are appropriately coupled as the chief τίμιαι ἀρεταί, cf. Ol. vi. 9 ff. For sentiment and ἄρηται κῦδος cf. Nem. ix. 46. Here substantial κέρδος is implied by calling κῦδος, &c. 'the *highest* gain.'

ὃς ἄρηται.] Cf. Goodw. § 63.

51. ἄωτον.] Cf. Ol. ii. 7, Pyth. x. 53, Isth. vi. 18.

52. Poseidôn of Onchêstos the *neighbour* of the Thebans. Cf. Isth. iii. 37.

γείτον' ἀμειβομένοις εὐεργέταν
ἁρμάτων ἱπποδρόμιον κελαδῆσαι,
55 καὶ σέθεν, Ἀμφιτρύων,
παῖδας προσειπεῖν, τὸν Μινύα τε μυχὸν 80
καὶ τὸ Δάματρος κλυτὸν ἄλσος Ἐλευσῖνα καὶ Εὔβοιαν
ἐν γναμπτοῖς δρόμοις·

Ἀντ. δ'.

Πρωτεσίλα, τὸ τεὸν δ' ἀνδρῶν Ἀχαιῶν
ἐν Φυλάκᾳ τέμενος συμβάλλομαι.
60 πάντα δ' ἐξειπεῖν, ὅσ' ἀγώνιος Ἑρμᾶς 85
Ἡροδότῳ ἔπορεν
ἵπποις, ἀφαιρεῖται βραχὺ μέτρον ἔχων
ὕμνος. ἦ μὰν πολλάκι καὶ τὸ σεσωπαμένον εὐθυμίαν
μείζω φέρει.

53. 'Our neighbour, in return for his beneficence,' i.e. in granting the victory.

54. 'To celebrate...as lord of the horse-race with chariots.'

55. καί.] Couples the games of Isthmos to Boeôtian games which are coupled by τε to each other, and again by καί to the games of Eleusis and Euboea. Cf. O. and P. pp. xxxvii—viii. Hêrakles and Iolâos were patrons of the great Theban games, the former the putative son, the latter the grandson of Amphitryôn (σέθεν παῖδας).

56. Does this mean the famous Treasury of Minyâs at Orchomenos (cf. Nem. VI. 27) or *i.q.* μυχοῖς, Nem. X. 42? Certainly Orchomenos was in neither a corner nor a recess. Funeral games in honour of Minyâs were held near his tomb. Paus. IX. 38. 3.

57. ἐν γναμπτοῖς δρόμοις.] To be taken with προσειπεῖν, 'in the sphere of,' '*à propos* of bent race-courses;' cf. *supra v.* 18. The epithet has especial reference to the frequent turns in the chariot race, cf. Ol. VI. 75. Similarly Eur. *Iph. in Taur.* 81, δρόμους τε πολλοὺς ἐξέπλησα καμπίμους.

58. δ'.] 'Also.' Not quite the usual δὲ after a vocative.

The poet adds (συμβάλλ.) the shrine by which, at Phylakê on the Pegasaean gulf, the sepulchral games in honour of the hero Prôtesilâs were held.

60. ἐξειπεῖν.] Cf. Nem. IV. 33. For absence of μὴ after ἀφαιρεῖται cf. Nem. XI. 23.

ἀγώνιος.] Cf. Ol. VI. 79.

62. ἵπποις.] Additional dative of closer specification, cf. Ol. II. 14, Eur. *Herc. Fur.* 179, Γίγασι πλευροῖς πτήν' ἐναρμόσας βέλη, Aristoph. *Equites*, 503, ὑμεῖς δ' ἡμὶν πρόσχετε τὸν νοῦν τοῖς ἀναπαίστοις, *Od.* XII. 266, καί μοι ἔπος ἔμπεσε θυμῷ.

ἀφαιρεῖται.] In this sense, 'prevents,' takes μὴ in Trag. For sentiment, cf. Pyth. IV. 247, ὥρα γὰρ συνάπτει, where I should now compare Eur. *Supp.* 566, 1014.

63. ἦ μὰν—καί.] '*Verily* oftentimes that which is wrapped in silence *actually* brings more satisfaction.'

πολλάκι.] According to the pre-

Ἐπ. δ'.

εἴη μιν εὐφώνων πτερύγεσσιν ἀερθέντ' ἀγλααῖς 90
65 Πιερίδων ἔτι καὶ Πυθῶθεν Ὀλυμπιάδων τ' ἐξαιρέτοις
Ἀλφεοῦ ἔρνεσι φράξαι χεῖρα τιμὰν ἐπταπύλοις 95
Θήβαισι τεύχοντ'. εἰ δέ τις ἔνδον νέμει πλοῦτον κρυφαῖον,
ἄλλοισι δ' ἐμπίπτων γελᾷ, ψυχὰν Ἀΐδᾳ τελέων οὐ φράζεται δόξας ἄνευθεν. 100

vailing theory not a case of loss of final σ (ς), but a form without the casual ς of πολλάκις.

τὸ σεσωπαμένον.] For form cf. Ol. XIII. 91. The poet means that often it is politic to say least about the very success which is most pleasing and satisfactory.

If Thebes and Athens were at variance, a victory at Athens would be a case in point, and would bring satisfaction as an earnest of Olympian victory. Cf. Nem. X. 35. Some edd. alter to σεσιγαμένον.

64. εἴη μιν.] MSS. μιν. For phrase cf. Ol. I. 115, Pyth. II. 96, Nem. VII. 25, Aristoph. *Acharn.* 1079, *Od.* II. 310, XVI. 243; and with pronoun suppressed Pyth. I. 29. For sentiment cf. Pyth. V. 114, VIII. 25, Nem. VII. 22, Theognis, 237, σοὶ μὲν ἐγὼ πτέρ' ἔδωκα, σὺν οἷς ἐπ' ἀπείρονα πόντον | πωτήσῃ καὶ γῆν πᾶσαν ἀειράμενος | ῥηιδίως. The wings of the Muses are *songs;* there is no need to suppose that Pindar regarded the Pierian goddesses as winged. Isth. III. 27, μαρτύρια δόξας are borne on the air, ἄηται.

65. ἔτι καί.] 'Besides also.'

Πυθωθεν.] MSS. Πυθόθεν.

ἐξαιρέτοις.] Cf. Nem. X. 32; it only qualifies Ὀλυμπ. ἔρν.

66. φράξαι.] Perhaps 'fill to the full,' cf. *farcio.*

67. τεύχοντ'.] Cf. *supra*, *v.* 14, τεύχων γέρας.

νέμει.] Schol. ἀποταμευσάμενος, 'lay up,' an uncommon sense of νέμω. Perhaps 'lords it over' is what was meant.

κρυφαῖον.] For sentiment cf. Nem. I. 31.

68. 'But inveighs against and jeers at others (who, like Hêrodotos, do not do so), he considereth not that he will render up his soul to Hades without honour.' Cf. Pyth. XI. 57, Nem. VIII. 36, Theognis, 243, ὅταν δνοφερῆς ὑπὸ κεύθεσι γαίης | βῆς πολυκωκύτους εἰς Ἀΐδαο δόμους, | οὐδὲ τότ' οὐδὲ θανὼν ἀπολεῖς κλέος, ἀλλὰ μελήσεις | ἄφθιτον ἀνθρώποις αἰὲν ἔχων ὄνομα.

τελέων.] Perhaps future, in spite of τελέσει Nem. IV. 43, and Prof. Seymour. For the *debt* of nature Cookesley quotes Hor. A. P. 62, *Debemur morti nos nostraque.* For the participle cf. Ol. VI. 8, ἴστω... ἔχων, Nem. XI. 15.

ISTHMIA II.

ON THE VICTORIES OF XENOKRATES OF AKRAGAS WITH THE FOUR-HORSE CHARIOT.

INTRODUCTION.

THE position of the Isthmian victory, *vv.* 13—16, before the Pythian victory justifies the classification of this ode among the Isthmia. But we cannot determine whether the celebration of Xenokrates' three victories by his son Thrasybulos had any special connection with an Isthmian festival, as Pindar had already composed an ode, Pyth. VI., in honour of the Pythian victory, and may merely for this reason have given prominence to the Isthmian. For the victor's family and the chronology cf. Ol. II. Introd. Don. gives both B.C. 478 and B.C. 476 as the date of this Isthmian victory, whereas Ol. 75. 4, B.C. 477, is probably right. This victory is mentioned in Ol. II. 50, which was composed B.C. 476. This Isthmian ode was probably composed after Thêrôn's death in B.C. 473, certainly after Xenokrates' death. Donaldson and Cookesley both say that Thêrôn is spoken of as dead, which is hardly accurate. However *vv.* 43, 44 make it likely that he was dead and the democracy either established or expected. The rhythm is Dorian.

ANALYSIS.

vv.

1—5. Poets of old freely sang of their favourites.

6—8. For the Muse was not yet an artizan, nor were songs for sale.

9—11. But now we must regard the saying of the Argive—'Money makes the man.'

12—22. *Verbum sap.* Famous are the victories of Xenokrates who won the chariot-race at Isthmos, Pythô, and at Athens, thanks to Nikomachos,

23—28. Whom the Elean truce-bearers knew and welcomed to Olympia,

28, 29. Where the immortals gave honour to Aenêsidâmos' sons.

30—32. Accordingly their homes are familiar with songs of triumph.

33, 34. It is easy to utter praises of men of high renown.

35—42. Praise of Xenokrates' popular disposition, his horse-breeding, and his hospitality.

43—48. Nikâsippos is enjoined to tell Thrasybulos not to be deterred by the envy of the commonalty from rehearsing his father's distinction and the odes he (Nikâsippos) has charge of, for they were not composed to lie idle.

Στρ. α'.

Οἱ μὲν πάλαι, ὦ Θρασύβουλε, φῶτες, οἳ χρυσαμπύκων
ἐς δίφρον Μοισᾶν ἔβαινον κλυτᾷ φόρμιγγι συναντόμενοι,
ῥίμφα παιδείους ἐτόξευον μελιγάρυας ὕμνους, 5
ὅστις ἐὼν καλὸς εἶχεν Ἀφροδίτας
5 εὐθρόνου μνάστειραν ἁδίσταν ὀπώραν.

Ἀντ. α'.

ἁ Μοῖσα γὰρ οὐ φιλοκερδής πω τότ' ἦν οὐδ' ἐργάτις· 10

1. *οἱ.*] MSS. *ὅσοι.*

χρυσαμπύκων.] Cf. Pyth. III. 89.

2. *δίφρον Μοισᾶν.*] Cf. Ol. IX. 81, Pyth. X. 65, Isth. VII. 62, and for the identification of the Muses' car with a victor's chariot, cf. Ol. VI. 23.

συναντόμενοι.] Cf. Ol. II. 96. Lit. 'coming into contact with,' i.e. 'taking up.'

3. *ῥίμφα.*] 'Freely.' Metaphor from the regular unrestrained motion of a body flying through the air. L. and S. mislead as to the derivation by adding *ἔρριμμαι* to *ῥίπτω* for *ἔρριμμαι* < *ἐρριπ-μαι*, while *ῥιμφ-* is a nasalised and aspirated form of *ῥιπ*. For the aspiration cf. *κρύφα.*

παιδείους.] 'Addressed to youths.'

ἐτόξευον.] Cf. Ol. I. 112, Nem. III. 65, VI. 27, IX. 55.

4. *ὅστις.*] The antecedent is contained in *παιδείους.*

5. *μνάστειραν.*] Cf. Pyth. XII. 24, *νόμον, εὐκλεᾶ λαοσσόων μναστῆρ' ἀγώνων.*

ὀπώραν.] Cf. Nem. V. 6. Alkaeos, Frag. 61, *τερένας ἄνθος ὀπώρας.*

6. *ἁ Μοῖσα.*] Not Terpsichorê, muse of lyric poetry, Mezger, but Erato, von Leutsch.

ἐργάτις.] 'A hireling.' The Schol. says that Simonidês was the first

οὐδ' ἐπέρναντο γλυκεῖαι μελίφθογγοι ποτὶ Τερψιχόρας
ἀργυρωθεῖσαι πρόσωπα μαλθακόφωνοι ἀοιδαί.
νῦν δ' ἐφίητι τὸ τώργείου φυλάξαι 15
ῥῆμ' ἀλαθείας ὁδῶν ἄγχιστα βαῖνον,

Ἐπ. α'.

χρήματα χρήματ' ἀνήρ, ὃς φᾶ κτεάνων θάμα λειφθεὶς
καὶ φίλων.
ἐσσὶ γὰρ ὧν σοφός, οὐκ ἀγνῶτ' ἀείδω

poet to take pay, quoting Kallimachos, οὐ γὰρ ἐργάτιν τρέφω | τὴν Μοῦσαν ὡς ὁ Κεῖος Ἀλλίχου νέπους.

8. ἀργυρωθεῖσαι.] 'With silvered brow,' i.e. with meretricious adornment such as a slave-dealer would dress out females with for sale. Dissen's explanation is rendered by Don. 'With hire in their looks.' For the participle cf. Nem. x. 43.

9. ἐφίητι.] Doric for ἐφίησι. Terpsichorê is the subject.

τώργείου.] Aristodêmos. Mezger thinks he was an Argive who migrated to Sparta, but the Schol. says that he was a Spartan, quoting Andrôn of Ephesos as enumerating Aristodêmos of Sparta among the seven wise men, and also Alkaeos, Ὥς γὰρ δή ποτέ φασιν Ἀριστόδημον | ἐν Σπάρτᾳ λόγον οὐκ ἀπάλαμνον εἰπεῖν· | χρήματ' ἀνὴρ, πενιχρὸς δὲ οὐδεὶς πέλετ' ἐσλὸς οὐδὲ τίμιος. This I read thus from εἰπεῖν (which was probably εἴπην as also Ὥς was Ὥς and φασιν φαισιν)—χρήματα χρήματ' ἀνήρ, πενιχρὸς δ' ἄρ' οὐδεὶς | —⏑⏑—⏑⏑—πέλετ' ἐσλὸς οὐδὲ | τίμιος. Perhaps we may restore οὐδέποτ' at the beginning of *v.* 4 from Suidas, who *s.v.* χρήματα quotes apparently another form of the proverb χρήματ' ἀνήρ, πενιχρὸς δ' οὐδέποτ' ἐσθλός. Bergk, Frag. 50, alters the order, to accommodate the metre to that of the *Stasiotica*, Frag. 15 [1], thus Ὥς γὰρ δήποτ' Ἀριστόδαμόν φαισ' οὐκ ἀπάλαμνον ἐν Σπάρτᾳ λόγον | εἴπην· χρήματ' ἀνήρ, πενιχρὸς δ' οὐδεὶς πέλετ' ἐσλὸς οὐδὲ τίμιος. The Schol. explains Ἀργείου as being used in the Epic sense = 'Peloponnesian.'

10. ἀλαθείας ὁδῶν.] Cf. Pyth. III. 103, εἰ δὲ νόῳ τις ἔχει θνατῶν ἀλαθείας ὁδόν, cf. 'the way of truth,' Psalm cxix. *v.* 30. Hermann filled up a lacuna presented by the MSS. with ὁδῶν, Bergk by ἐτᾶς adjective = 'real' from a Schol. on *Il.* I. 133, which gives ἐτὸς (from ἔω τὸ ὑπάρχω, ἐμί) = ἐτεός, ἀληθής.

βαῖνον.] 'Because it goeth.'

11. ὅς.] Demonstrative, as in Attic ὅς δ' ἔφη. For sentiment Cookesley quotes Horace, '*Nil satis est, inquit, quia tanti quantum habeas sis.*

θάμα.] Böckh; MSS. θ' ἅμα. Cf. Ol. I. 17 note.

λειφθεὶς.] Cf. Soph. *Antig.* 548, καὶ τίς βιός μοι σοῦ λελειμμένη φίλος.

12. ἐσσὶ γὰρ ὧν σοφός.] *Verbum sapienti sat.* 'I need not say more explicitly that my engagements for pay have prevented my sending you this ode before.' The poet does not mean that Thrasybulos would not pay him, but that if he had been composing for love, Thrasybulos would have come high on Pindar's list; whereas under existing conditions his commission has had to await its turn for execution.

γὰρ ὧν.] These particles have almost the force of ἀλλὰ γάρ: but whereas ἀλλὰ is, as usual, adversa-

Ἰσθμίαν ἵπποισι νίκαν, 20
τὰν Ξενοκράτει Ποσειδάων ὀπάσαις,
15 Δωρίων αὐτῷ στεφάνωμα κόμᾳ
πέμπεν ἀνδεῖσθαι σελίνων,

Στρ. β'.

εὐάρματον ἄνδρα γεραίρων, Ἀκραγαντίνων φάος. 25
ἐν Κρίσᾳ δ' εὐρυσθενὴς εἶδ' Ἀπόλλων μιν πόρε τ' ἀγλαΐαν.

tive, οὖν is half continuative, half dismissive. 'Well then as you are a man of understanding (I declare without more ado that) right famous is the Isthmian victory-in-the-chariot-race that I sing.' He implies that though his praise is bought, it is genuine beyond dispute (cf. O. and P. p. xxxvii.). Cf. *infra, vv.* 33, 34. For the dative ἵπποισι cf. Pyth vi. 17, Isth. iii. 16.

οὐκ ἀγνῶτ'.] So Mommsen after the oldest Vatican MS. *Vulg.* ἄγνωτ'. For the predicative adjective cf. Isth. i. 17. Note the recurrence of οὐκ ἀγνῶτ- *v.* 30.

15. κόμᾳ.] The dative after στεφάνωμα. The verb ἀναδεῖσθαι takes the accusative. Cf. Nem. xi. 28. Bergk's alteration of αὐτῷ to αὖον is due to the Schol. τοῖς οὖν τὰ Ἴσθμια ἀγωνιζομένοις σέλινον ξηρὸν ὁ στέφανος, ὑγρὸν δὲ τοῖς τὰ Νέμεα. Cf. a Schol. prefatory to the Nemeans, ὁ δὲ στέφανος ἐκ χλωρῶν πλέκεται σελίνων. διαφέρει δὲ τοῦ κατὰ τὸν Ἴσθμον καθόσον ἐκεῖνος ἔχει τὰ σέλινα (Heyne inserted ξηρὰ). But cf. Nem. iv. 88, where I have followed the prevalent idea. A prefatory Schol. on the Isthmians says στέφος δέ ἐστι τοῦ ἀγῶνος πίτυς· τὸ δὲ ἀνέκαθεν σέλινα καὶ αὐτοῦ ἦν ὁ στέφανος. Another Schol. tells us that the crown was of parsley, because it was sacred to the infernal deities (cf. Ol. xiii. 33 note), and that when the games, which were originally funeral games in honour of Melikertês (cf. Frag. 1), were restored in honour of Poseidôn by Thêseus, the pine was substituted for parsley. Cf. Pausan. viii. 48. 2. However Pindar seems to know nothing of the dry parsley or the pine. Cookesley remarks, "It is singular that Pindar should call it 'Dorian' parsley; for the Isthmian games appear to have been a πανήγυρις of the *Ionians* of Peloponnesus and Attica; and they were dedicated to Neptune, an Ionian god." But Nem. iv. 88 shews that Dôrian meant Korinthian. That the Dôrians appropriated pre-Dôrian traditions we have seen on Ol. vii. 75. It is possible that ἐλίκη, *salix*, are connected with σέλινον, but neither *salix* nor σέλινον can be connected with ἑλίσσω εἰλέω. L. and S. are in error.

16. πέμπεν.] For the imperf. where one might expect an aorist, cf. Thuk. i. 26, Shilleto, Soph. *El.* 680. For the infinitive cf. Madv. 148 *b*.

17. φάος.] Cf. Ol. ii. 10, vi. 16, for similar use of ὀφθαλμός, ὄμμα cf. Pyth. v. 52.

18. ἐν Κρίσᾳ.] Near Krisâ, cf. Pyth. v. 35 and my note on Pyth. vi. 9, and for ἐν = 'near,' O. and P. p. xxxvii. Nem. x. 8.

εἶδ'.] Cf. Ol. vii. 11, ἄλλοτε δ' ἄλλον χάρις ἐποπτεύει, Pyth. iii. 85, τύραννον δέρκεται...ὁ μέγας πότμος, Ol. xiv. 4.

ἀγλαΐαν.] Cf. Ol. ix. 106, xiii.

καὶ τόθι κλειναῖς Ἐρεχθειδᾶν χαρίτεσσιν ἀραρὼς
20 ταῖς λιπαραῖς ἐν Ἀθάναις, οὐκ ἐμέμφθη 30
ῥυσίδιφρον χεῖρα πλαξίππειο φωτός,

Ἀντ. β'.

τὰν Νικόμαχος κατὰ καιρὸν νεῖμ' ἁπάσαις ἀνίαις.
ὄντε καὶ κάρυκες ὡρᾶν ἀνέγνων, σπονδοφόροι Κρονίδα 35
Ζηνὸς Ἀλεῖοι, παθόντες πού τι φιλόξενον ἔργον·

14, Pyth. x. 28, for the meaning 'victory,' 'glory of victory.' MSS. separate ἀγλ. from καὶ τόθι by a full stop, and give καὶ τόθι κλειναῖς Ἐρ. κ.τ.λ. Some Edd. read ἀγλ. καὶ τόθι· κλειναῖς δ' Ἐρ. κ.τ.λ. Mommsen alters the full stop to a colon, wrongly, I think, as Thrasybulos was charioteer at the Pythian games, cf. Pyth. vi.

19. καὶ τόθι.] 'And so elsewhere ...to wit, in glistening Athens.' The demonstrative adverb, as it were, introduces a fresh charioteer. The victory at Athens was probably in the Panathênaea.

χαρίτεσσιν.] Not 'victories' as in Ol. vii. 93, Ἐρατιδᾶν τοι σὺν χαρίτεσσιν ἔχει | θαλίας καὶ πόλις, but 'favours,' i.e. 'prizes,' or else 'songs of victory.' It is not easy to determine whether κλειναῖς is 'renowned' or 'making renowned,' but as λιπαραὶ and κλειναὶ are both applied to Athens in Frag. 54 [46], the former is preferable.

ἀραρώς.] 'Having attained;' lit. 'joined to;' cf. Ol. i. 22, Nem. iii. 68, iv. 21, Isth. vii. 19, *infra* v. 29. The subject changes from Apollo to Xenokratês.

20. οὐκ ἐμέμφθη.] Meiosis, 'he has good cause to thank.'

21. ῥυσίδιφρον.] 'Chariot-preserving.' For the dangers of the chariot race, cf. Pyth. v. 30—32.

22. τὰν ... νεῖμ' ἁπάσαις.] MSS. νῶμα πάσαις. 'To give the hand to the reins' = *manibus omnes effundere habenas*, Verg. Aen. v. 818, while νέμειν implies that the looseness of rein was allowed with judgment, the team, even at full speed, being 'well in hand.'

κατὰ καιρόν.] 'At the right moment,' 'the critical moment.'

23. ὄντε.] 'He whom,' i.e. Nikomachos, whom a Schol. states to have been an Athenian, the charioteer of Thêrôn and Xenokrates; the latter statement being however clearly based on a misconception of the passage. He seems to have been πρόξενος of Elis.

κάρυκες ὡρᾶν.] Cf. Ol. iv. 1, τεαὶ γὰρ ὧραι | ὑπὸ ποικιλοφόρμιγγος ἀοιδᾶς ἑλισσόμεναί μ' ἔπεμψαν | ὑψηλοτάτων μάρτυρ' ἀέθλων. Here the plural ὡρᾶν may be distributive, 'the heralds of successive seasons (of the Olympian festival).'

σπονδοφόροι.] Proclaimers of the solemn truce throughout Greece. Officials not unlike the Roman *fetiales*. Cf. Pausanias, v. 15. 6.

24. παθόντες κ.τ.λ.] 'Having, I ween, considerable (?) experience of his discharge of the functions of a friendly host.' The use of ἔργον implies that he was their πρόξενος. The conjunction of τι που, Ol. i. 28, καί πού τι καὶ βροτῶν φάτιν ὑπὲρ τὸν ἀλαθῆ λόγον | δεδαιδαλμένοι ψεύδεσι ποικίλοις ἐξαπατῶντι μῦθοι — and Pyth. iv. 87, οὔ τί που οὗτος Ἀπόλλων, makes it very doubtful whether or no τι goes with ἔργον. The particles convey a modest expression

25 ἀδυπνόῳ τέ νιν ἀσπάζοντο φωνᾷ
χρυσέας ἐν γούνασιν πίτνοντα Νίκας

Ἐπ. β'.

γαῖαν ἀνὰ σφετέραν, τὰν δὴ καλέοισιν Ὀλυμπίου
Διὸς 40
ἄλσος· ἵν' ἀθανάτοις Αἰνησιδάμου
παῖδες ἐν τιμαῖς ἔμιχθεν.
30 καὶ γὰρ οὐκ ἀγνῶτες ὑμῖν ἐντὶ δόμοι
οὔτε κώμων, ὦ Θρασύβουλ', ἐρατῶν, 45
οὔτε μελικόμπων ἀοιδᾶν.

Στρ. γ'.

οὐ γὰρ πάγος, οὐδὲ προσάντης ἁ κέλευθος γίνεται,
εἴ τις εὐδόξων ἐς ἀνδρῶν ἄγοι τιμὰς Ἑλικωνιάδων. 50

of uncertainty or vagueness, as though the proposition were tentative or too wide to be completely grasped; but the appeal to the sympathy of the audience makes them virtually give emphasis, as in this passage; so with *που* alone, Pyth. x. 11. The old Vatican MS. gives *ποῦ τι*, the other good MSS. *ποῦ* (one *πού*) *τοι*.

25. *ἀδυπνόῳ.*] Cf. Ol. XIII. 22, *ἐν δὲ Μοῖσ' ἀδύπνοος.*

26. *χρυσέας.*] Cf. Nem. v. 7, Ol. XIII. 8, Isth. VII. 5.

ἐν γούνασιν.] Cf. Pyth. I. 74 for construction, and for idea Nem. v. 42.

28. *ἄλσος.*] Probably not from a root *ἀλ-* cf. *alo*, of which *ἀλδ-* is a secondary form; but from √ SAR, 'guard,' 'keep,' whence *salus*, *salvus*, *sollus*, *ὅλος*, and also *saltem*, *saltus* 'a *whole* tract of land,' and perhaps *solium*, 'reserved seat,' Σελλοί, '*consecrati*,' *ἕλυμος*, *ἕλυτρον*. To this root *sĕra* is rather to be referred than to *sĕro*, *sertum*. For *-σος* cf. *ἄψος*, *πέσος* (from *πέτ-σος*, unless Curtius' theory as to *ἔπεσον* being from *ἔπετ-σον*, and also his view that *t* does not pass into sigma before any other vowels except *ι*, *υ* be wrong. He has omitted to discuss the form *πέσος*, which omission is a serious flaw in his argument). Here *ἄλσος* includes the Ἄλτις, which was a portion of the *τέμενος* planted with trees, but, as Dissen on Ol. III. 17 points out, *ἄλσος* does not necessarily imply trees, but means 'precinct.'

29. *παῖδες.*] A purposely vague statement, as only Thêrôn won at Olympia.

ἐν...ἔμιχθεν.] Tmesis. For the phrase cf. *supra*, *v.* 19, *ἀραρώς.*

30. *καὶ γάρ.*] Mezger points out that these particles refer to *ἀθανάτοις.*

οὐκ ἀγνῶτες.] Cf. *v.* 12, where the sense is passive. Here it is active as in Pyth. IX. 58 (*χθονὸς αἶσαν*)...*οὔτ' ἀγνῶτα θηρῶν.*

33. 'For there is no hill to climb, nor does the path even tend to slope upwards.' For metaph. cf. Nem. VI. 47, Isth. III. 19.

34. *ἐς ἀνδρῶν.*] Sc. *δόμους.* Dissen quotes *Od.* IV. 581, *ἀψ δ' εἰς Αἰγύπτοιο, Διιπετέος ποταμοῖο στῆσα νεάς.*

εἴ...ἄγοι.] Cf. Pyth. VIII. 13.

35 μακρὰ δισκήσαις ἀκοντίσσαιμι τοσοῦθ', ὅσον ὀργὰν
Ξεινοκράτης ὑπὲρ ἀνθρώπων γλυκεῖαν
ἔσχεν. αἰδοῖος μὲν ἦν ἀστοῖς ὁμιλεῖν,

Ἀντ. γ'.

ἱπποτροφίας τε νομίζων ἐν Πανελλάνων νόμῳ· 55
καὶ θεῶν δαῖτας προσέπτυκτο πάσας· οὐδέ ποτε ξενίαν
40 οὖρος ἐμπνεύσαις ὑπέστειλ' ἱστίον ἀμφὶ τράπεζαν· 60

35. Dissen thinks that the hurling of the discus only is meant, '*Quare ἀκοντίσσαιμι improprie dictum;*' Donaldson on the contrary says that '*δισκήσαις* is used in the primitive sense of *δίσκος* from *δικεῖν*.' The latter view is manifestly the best; *δισκήσαις* = *ῥίψαις*, Pyth. I. 45, where, and Nem. VII. 71, the same metaphor is found, cf. also Ol. I. 112, *supra*, *v.* 3. The poet means 'may my praises be adequate to Xenokrates' superiority.'

ὀργάν.] Cf. Pyth. I. 89, *εὐανθεῖ ἐν ὀργᾷ παρμένων.*

36. *ὑπέρ.*] Cf. Nem. IX. 54.

γλυκεῖαν.] Cf. Pyth. VI. 52, *γλυκεῖα δὲ φρὴν | καὶ συμπόταισιν ὁμιλεῖν—μελισσᾶν ἀμείβεται τρητὸν πόνον*—of Thrasybulos himself. Dissen quotes Solōn, Frag. 13 [4], (*δότε*) *εἶναι δὲ γλυκὺν ὧδε φίλοις ἐχθροῖσι δὲ πικρόν, | τοῖς μὲν αἰδοῖον, τοῖσι δὲ δεινὸν ἰδεῖν.* For the inf. cf. Madv. § 150 *a*, Ol. VII. 26.

37. *αἰδοῖος.*] 'Loved and revered.' According to Mezger it is the correlative of *ἀναιδής*, *ὑβριστής*. For such correlation cf. Johann. Damasc. quoted by Bergk at the end of *Phocylides*, *Αἰδώς τοι ξυνετοῖσιν ἐπὶ βλεφάροισι κάθηται, | ὕβρις δ' ἀξυνέτοισι· σοφὸς δέ κε τοῦτο δαείη.* Solōn however gives us the passive sense of *αἰδοῖος* in opposing it to *δεινός*. Now to his associates a bully is *δεινός*, is hated and dreaded, while a truly gracious, courteous character inspires affection and respect. We must render *ὁμιλεῖν*, 'in their converse with him.' Cf. Pyth. VI. 53, where the same kind of infinitive is rendered differently but similarly explained.

38. *ἱπποτροφίας*] The plural is probably distributive, 'divers kinds of horse-breeding.'

τε.] For *τε* after *μὲν* cf. Ol. IV. 15, Nem. II. 9, VIII. 30. The formula couples two ideas without adversative force, but draws special attention to the first; it may be rendered, 'Indeed...and besides.'

νομίζων.] 'Practising.' Cf. Aesch. *Choëph.* 989 [P.], *ξένων ἀπαιόλημα κἀργυροστερῆ | βίον νομίζων.*

ἐν.] 'According to.' Cf. Pyth. I. 62, IV. 59, Nem. X. 28, Dem. § 496 end.

Πανελλάνων νόμῳ.] Cf. Eur. Suppl. 526, *τὸν Πανελλήνων νόμον | σώζων*, Isth. III. 47. In the manner of all Greeks who assemble for the great games.

39. *δαῖτας.*] Mss. and Edd. princ. *διαίτας.* For the idea cf. Ol. III. Introd.

προσέπτυκτο.] 'Used to cherish;' lit. 'had folded to his bosom.'

οὐδέ ποτε.] 'Nor did the wafting wind which blew around his hospitable table ever induce him to furl his sail.' Cf. on Pyth. I. 91, where this explanation was, I believe, first given, my note being in print when Mr Wratislaw commented on the passage before the Cambridge Philological Society; similarly Mezger.

ἀλλ' ἐπέρα ποτὶ μὲν Φᾶσιν θερείαις,
ἐν δὲ χειμῶνι πλέων Νείλου πρὸς ἀκτάν.

Ἐπ. γ'.

μή νυν, ὅτι φθονεραὶ θνατῶν φρένας ἀμφικρέμανται ἐλπίδες,
μήτ' ἀρετάν ποτε σιγάτω πατρῴαν, 65
45 μηδὲ τούσδ' ὕμνους· ἐπεί τοι
οὐκ ἐλινύσοντας αὐτοὺς εἰργασάμαν.
ταῦτα, Νικάσιππ', ἀπόνειμον, ὅταν
ξεῖνον ἐμὸν ἠθαῖον ἔλθῃς.

41. Cf. Eur. *Androm.* 650, ἣν χρῆν σ' ἐλαύνειν τήνδ' ὑπὲρ Νείλου ῥοὰς | ὑπέρ τε Φᾶσιν.. The Phâsis, the Nile, and the Pillars of Hêrakles were the extreme limits of Hellênic (ordinary) navigatión. The last had been used metaphorically in praise of Thêrôn, Ol. III. 44, and could hardly be used again for Xenokrates. Note the chiasmus.

θερείαις,] Sc. ὥραις.

43. ὅτι, κ.τ.λ.] 'Because envious expectations beset men's minds.' Cf. Ol. VII. 24, 25, ἀμφὶ δ' ἀνθρώπων φρασὶν ἀυπλακίαι | ἀναρίθμητοι κρέμανται. Dissen says the metaphor is from nets. The poet means that the democratic party were anxious for the Emmenidae to fall into oblivion. See *Introduction.*

44. σιγάτω.] The address to Nikasippos begins at *v.* 43, so that Thrasybulos is the subject.

45. μηδέ.] Cf. οὔτε...οὐδέ, Pyth. VIII. 75, 'neither...nor indeed.'

ὕμνους.] This ode and probably the skolion, of which Athênaeos has preserved a fragment, Frag. 101 [89].

46. Cf. Nem. v. 1.

47. Νικάσιππ'.] The transmitter of the odes to Sicily; cf. Ol. VI. 85, 86, O. and P. pp. XXVIII, XXIX.

ἀπόνειμον.] 'Impart.' The Schol. wrongly interprets by ἀνάγνωθι, quoting the Ἀχαίων σύλλογος of Sophoklês, σὺ δ' ἐν θρόνοισι γραμμάτων πτυχὰς ἔχων | ἀπόνειμον.

48. ἠθαῖον.] Doric for ἠθεῖον. See L. and S.

ISTHMIA III. [III. IV.]

ON THE VICTORY OF MELISSOS OF THEBES IN THE PANKRATION.

INTRODUCTION.

In the MSS. and in editions earlier than Böckh's the third Isthmian ode consisted of only one strophic system, ending at *v.* 19 (30), the rest being the fourth Isthmian. The identity of subject and rhythm, the connexion of thought in the two portions, the obvious incompleteness of the first portion and the abrupt and unique character of the supposed beginning of the old fourth Isthmian amply justify Hermann in proposing, and Böckh in adopting, the union of the five systems into one ode; but I think that originally there were six systems, of which the second has been lost (see note on *v.* 19). Melissos, one of the noble and wealthy Kleônymidae of Thebes, probably gained this victory in the spring of B.C. 478, in the year after the Battle of Plataea (*vv.* 34—36). The mention of Hêrakles' conquest of Antaeos and his clearance of the sea possibly glances at the Hellênic victory over the *βάρβαροι*. The ode was probably recited at a meeting of the clan in a temple or before an altar. The rhythm is Dorian.

ANALYSIS.

vv.

1—3. One who enjoys good fortune in a moderate spirit is praiseworthy.

4—6. Zeus, the source of good capacities, makes the prosperity of the devout more lasting.

7, 8. The man of prowess must receive a meed of praise and song.

9—12. Melissos has gained two prizes, this at Isthmos and one at Nemea.

12—17. His merits are hereditary, as his noble and wealthy ancestors competed eagerly in chariot-races.

18. But only gods are exempt from vicissitudes.

* * * * * * *

19—23. By favour of the god Melissos' victory gives the poet ample opportunity for praise of his prosperous family.

23, 24. But the breeze of mortal destiny varies and shifts.

25—33. Praises of the prosperous Kleônymidae :

34, 35. Yet in one day four fell in battle.

36, 37. But now the winter of their sorrow gives way to the spring of success.

37—42. Poseidon, their neighbour, and the patron of the Isthmian games, has roused from slumber their ancient fame.

43—47. Their former achievements.

48. For they were averse to the obscurity of the unenterprising.

49—53. But in contests the issue is doubtful. Craft gets the better of sterling worth.

53, 54. Such was the case with Aias whom the Greeks drove to suicide.

55—57. But Homer made him famous everywhere for ever.

58—60. For good poetry is immortal, and universal as light.

61—63. May the Muses grant me to kindle such a beacon-flame for Melissos :

63—69. Who is brave and cunning, though of insignificant physique ;

70—73. As was Hêrakles compared with Antaeos ;

73—78. Hêrakles, who after a glorious career dwells with the gods in bliss.

79—86. In his honour the Thebans celebrate yearly funeral sacrifices and games to his eight sons.

87—end. At which games Melissos, thanks to his trainer Orseas, won three victories.

Mezger sums up the fundamental ideas of the poem as follows. "Melissos and his clan should be highly praised because they are fortunate both in wealth and in victory, and yet keep their pride within bounds. For though they like all mortals are not exempt from vicissitude and have to endure much sorrow, yet still in the victory of Melissos and the consequent reawakening of the fame and the poetic praises of the clan a fresh spring has brought back what the winter had taken." He tells us that Perthes rightly says that the

myth of Aias refers to the unsuccessful efforts of the Kleônymidae to win victories, while Melissos in his success resembles Hêrakles.

No doubt the uncertainty of human affairs is one of the main strands in the thread of song, but another conspicuous strand is the power of song to reward merit (*vv.* 7, 8; 19—21; 27—29; 39, 40; 44, 45, 55—63; 90). One difficulty with respect to the interpretation of the ode is that *vv.* 37—45 quite ignore the victory of Melissos in the chariot race at Nemea and (which is less important) the three victories mentioned at the end of the ode.

This difficulty is solved by the assumption that this Isthmian victory was the first success which had been specially celebrated by a poet. If he won at the Nemea just before the battle of Plataea the disturbed state of affairs at Thebes would quite account for there not having been an ode.

Another difficulty is the suggested disparagement of *τέχνα* (*v.* 53), though the victor is represented *vv.* 65, 66 to have won by *τέχνα*. But in the latter passage the word used is not *τέχνα* but *μῆτις*, and so in *v.* 53 we must take *τέχνα* to be coloured by *χειρόνων* and to be used in a bad sense as in Pyth. II. 32. Thus the poet makes a general insinuation that the clan had been deprived of their full share of honours in the great games by dishonest or dishonourable means.

It is however possible that the success of Melissos was unpopular, and that though crowned he was not *honoured* (*vv.* 3, 55, 77). So that as far as honour went he himself was like Aias. *V.* 66 is decidedly apologetic. The word *τέχνα* would cover nice objections lodged against his manner of conducting the struggle.

A third strand is the ascription of worth, fame and happiness to the gods (*vv.* 4—6; 19, 23; 33; 37—41; 61; 76—78).

We may accept the poet's own criticism of this ode. He calls it, *v.* 39, *τόνδε θαυμαστὸν ὕμνον.*

Στρ. α'.

Εἴ τις ἀνδρῶν εὐτυχήσαις ἢ σὺν εὐδόξοις ἀέθλοις

1. *σύν.*] The construction with this preposition is half-way between that of Pyth. I. 38, *σὺν* (merely 'in connection with') *εὐφώνοις θαλίαις ὀνυμαστάν*, and of Nem. x. 48, 'by means of.' Of course the preposition is to be taken with *εὐτυχήσαις*. For *εὐτυχέω*, in connection with games, cf. Nem. I. 10.

εὐδόξοις.] 'Glorious' rather than 'glorifying,' cf. Pyth. VI. 16, λά-

ἢ σθένει πλούτου κατέχει φρασὶν αἰανῆ κόρον,
ἄξιος εὐλογίαις ἀστῶν μεμίχθαι. 5
Ζεῦ, μεγάλαι δ' ἀρεταὶ θνατοῖς ἕπονται
5 ἐκ σέθεν· ζώει δὲ μάσσων ὄλβος ὀπιζομένων, πλαγίαις δὲ φρένεσσιν
οὐχ ὁμῶς πάντα χρόνον θάλλων ὁμιλεῖ. 10

γοισι-θνατῶν εὔδοξον. In short, in an adjective qualifying a sphere of action the causative phase of meaning is too clearly implied to need special attention.

2. σθένει.] Cf. Ol. IX. 51, ὕδατος σθένος, of a flood, Frag. 84 [74], 10, νιφετοῦ σθένος ὑπέρφατον, in a list of overwhelming calamities; so that in neither passage is the idea of 'might' absent, and therefore Dissen's '*copia*' is inadequate. Here again the rendering 'abundance' is unsatisfactory in view of Pyth. v. 1, Ὁ πλοῦτος εὐρυσθενής, when combined with ἀρετᾷ καθαρᾷ, cf. also Isth. IV. 2, 3, Frag. 207 [243]. Besides, εὐτυχήσαις σὺν πλούτῳ alone would involve the idea of *copia*, so that its expression would be otiose. I conclude then that σθένος πλούτου means 'potent wealth,' cf. Ol. VI. 22, σθένος ἡμιόνων, 'strong mules.'

κατέχει.] 'Keeps down,' cf. Solôn, Frag. 4 [13]. 7, δήμου θ' ἡγεμόνων ἄδικος νόος, οἷσιν ἑτοῖμον | ὕβριος ἐκ μεγάλης ἄλγεα πολλὰ παθεῖν· | οὐ γὰρ ἐπίστανται κατέχειν κόρον οὐδὲ παρούσας | εὐφροσύνας κοσμεῖν δαιτὸς ἐν ἡσυχίῃ. Theognis, 321, εἰ δὲ θεὸς κακῷ ἀνδρὶ βίον καὶ πλοῦτον ὀπάσσῃ, | ἀφραίνων κακίην οὐ δύναται κατέχειν.

φρασίν.] Locative, cf. Nem. X. 28.

αἰανῆ.] This epithet is applied, Pyth. I. 83, to κόρος, the 'surfeit' of hearing excessive praise of another. In both places it means 'disgusting,' 'sickening.' For the present use of κόρος cf. Nem. I. 65, Ol. I. 56, καταπέψαι | μέγαν ὄλβον οὐκ ἐδυνάσθη, κόρῳ δ' ἕλεν | ἅταν ὑπέροπλον, Ol. XIII. 10, note. The victor's κόρος is parent of ὕβρις, which is parent of other people's κόρος at the victor and his praises.

3. εὐλογίαις.] Cf. Nem. XI. 17, ἐν λόγοις ἀστῶν ἀγαθοῖσι...αἰνεῖσθαι.

μεμίχθαι.] Cf. Ol. I. 22, Nem. III. 68, IV. 21, Isth. VI. 19. For the perfect cf. Ol. I. 53, Nem. III. 84, IX. 41, Dem. p. 564 *fin.*, τηνικαῦτα...ὅτε πρῶτον μὲν διακοσίους καὶ χιλίους πεποιήκατε συντελεῖς ὑμεῖς.

4. μεγάλαι ἀρεταί.] 'Signal merits,' such as success in games, proper use of wealth and modesty in prosperity.

5. ἐκ σέθεν.] Note the emphatic position.

μάσσων.] For the comparative cf. Nem. VIII. 17. Not even piety and modesty can prevent great prosperity from being unstable; cf. even Pyth. VII. 20.

ὀπιζομένων.] 'When folk revere thee;' cf. Pyth. VIII. 43, I. 26, *infra*, v. 49, note.

πλαγίαις.] 'Froward.' Cf. Nem. I. 64, πλαγίῳ κόρῳ.

6. οὐχ ὁμῶς πάντα.] 'Scarcely any.' An exaggeration veiled by meiosis. For ὁμῶς πάντα, see L. and S. ὁμῶς.

θάλλων.] Cf. Pyth. VII. 21.

ὁμιλεῖ.] Cf. Eur. *El.* 939, ἠὔχεις τις εἶναι τοῖσι χρήμασι σθένων· | τὰ δ' οὐδὲν εἰ μὴ βραχὺν ὁμιλῆσαι χρόνον. | ἡ γὰρ φύσις βέβαιος, οὐ τὰ χρήματα. | ἡ μὲν γὰρ ἀεὶ παραμένουσ' αἴρει κάρα· | ὁ δ' ὄλβος ἄδικος καὶ

Ἀντ. α'.

εὐκλέων δ' ἔργων ἄποινα χρὴ μὲν ὑμνῆσαι τὸν ἐσλόν,
χρὴ δὲ κωμάζοντ' ἀγαναῖς χαρίτεσσιν βαστάσαι.
ἔστι δὲ καὶ διδύμων ἀέθλων Μελίσσῳ 15
10 μοῖρα πρὸς εὐφροσύναν τρέψαι γλυκεῖαν
ἦτορ, ἐν βάσσαισιν Ἰσθμοῦ δεξαμένῳ στεφάνους, τὰ δὲ κοίλᾳ λέοντος
ἐν βαθυστέρνου νάπᾳ κάρυξε Θήβαν 20

Ἐπ. α'.

ἱπποδρομίᾳ κρατέων· ἀνδρῶν δ' ἀρετὰν
σύμφυτον οὐ κατελέγχει.

μετὰ σκαιῶν ξυνὼν | ἐξέπτατ' οἴκων, σμικρὸν ἀνθήσας χρόνον. Pyth. v. 2, ὅταν τις...αὐτὸν (πλοῦτον) ἀνάγῃ | πολύφιλον ἐπέταν. Hes. *W.* and *D.* 324.

7. ἄποινα.] Acc. of 'general agreement,' cf. Isth. vii. 4 and Ol. vii. 16, where I explained ἄποινα as a quasi-cognate acc. like (κελαδῆσαι) ποινὰν τεθρίππων, Pyth. i. 59, which I then regarded as a substitution for ὕμνον, but I now think it simpler to regard this ποιν. τεθρ. also as an acc. of 'general agreement.'

χρὴ μέν, κ.τ.λ.] Cf. Frag. 98 [86], πρέπει δ' ἐσλοῖσιν ὑμνεῖσθαι καλλίσταις ἀοιδαῖς, cf. also Isth. vii. 59, 60.

8. χρὴ δέ.] For Dr Kennedy's 'peculiar idiom of Sophocles in sometimes repeating the same word with each (μέν, δέ),' cf. Nem. xi. 3, 4, 6, 7, x. 27, 28, vi. 10, 11, i. 62, 63, Ol. xiii. 14, 16, Pyth. ix. 123, 5, Isth. iv. 30, v. 71.

χαρίτεσσιν.] 'Songs.' Cf. Isth. vii. 16, Pyth. iv. 275. For the epithet ἀγαν. cf. Nem. ix. 49, μαλθακᾷ σὺν ἀοιδᾷ. L. and S. are rash to give Curtius' hesitating connection with γάνυμαι, γάνος without a query. The sense points rather to ἀκέομαι, ἀκήν, &c., and there is plenty of analogy for the change of κ to γ.

βαστάσαι.] 'To exalt.' Cf. Ol. xii. 19, στεφανωσάμενος ... θερμὰ Νυμφᾶν λουτρὰ βαστάζεις. For probable etymology see Lewis and Short, *s. v. gero.*

9. καὶ διδύμων.] 'Even twain.'

10. τρέψαι.] For infin. cf. Ol. i. 9, κελαδεῖν, *infra*, *v.* 61.

11. βάσσαισιν.] Cf. Nem. ii. 21, x. 42.

δεξαμένῳ.] The subject to τρέψαι is μοῖρα, as the dative agreeing with Μελίσσῳ shows on comparison with ἱκομένους, Ol. i. 10, for which cf. Isth. i. 46, v. 21. For the meaning 'win' cf. Nem. ii. 4.

στεφάνους.] For the one victory in the pankration. For the plural cf. Pyth. x. 26.

τὰ δέ.] Cf. Ol. ix. 95. For the change of construction, here involving a change of subject, cf. Ol. i. 14, δρέπων μὲν...ἀγλαΐζεται δέ.

12. ἐν.] Note the position.

Θήβαν.] The Eponymous heroine stands for the city; cf. Ol. vi. 85.

13. κρατέων.] Cf. Ol. ix. 112, Nem. v. 5 for the tense.

δ'.] 'For.' There is a sort of hypallage in this sentence, 'the prowess of his worthy kinsfolk.'

15 ἵστε μὰν Κλεωνύμου
δόξαν παλαιὰν ἅρμασιν· 25
καὶ ματρόθε Λαβδακίδαισιν σύννομοι πλούτου
διέστειχον τετραοριᾶν πόνοις.
αἰὼν δὲ κυλινδομέναις ἁμέραις ἄλλ' ἄλλοτ' ἐξάλλαξεν.
ἄτρωτοί γε μὰν παῖδες θεῶν. 30

* * * * * *

Στρ. β'.

ἔστι μοι θεῶν ἕκατι μυρία παντᾷ κέλευθος·

16. For the dative cf. Isth. II. 13, Pyth. VI. 17.

17. σύννομοι.] Mommsen on Ol. IX. 16 points out the rarity of two consecutive syllables in different words beginning with a single σ, so he reads ξύννομοι. Instances occur Pyth. IV. 217, Nem. IX. 54, XI. 10, a corrected instance Pyth. I. 37.

διέστειχον.] MSS. διέστιχον. Hartung πλούτῳ διέσχον καί.... Dissen and others take πλοῦτον with διέστειχον, comparing διὰ τύχης ἰέναι, Soph. *Oed. Rex*, 773 and similar phrases, but L. and S. (after Thiersch and Cookesley), *s.v.* σύννομοι, rightly take the genitive with the adjective. The verb = 'they walked consistently,' 'held on their way,' (διέρχονται βιότου τέλος, *v.* 23); cf. Nem. I. 65. Thus πόνοις is a dative *of manner* (not as Dissen, *commodi*, 'they were wealthy [enough] for,' nor as Mezger, *of accompanying circumstances*).

18. αἰών.] 'Fate.' Cf. Nem. II. 8, and perhaps Isth. VII. 14.

κυλιν δ.] Locative, 'as days roll on.' Cf. Isth. VII. 14, δόλιος αἰὼν ...ἑλίσσων βίου πόρον, Verg. *Aen.* IX. 7, *volvenda dies*, *Aen.* I. 269, Philistiôn (Meineke, *Com.* Ed. mi. p. 1039), πάλιν γὰρ ὄψει τῶν κακῶν περιτροπήν. | ἀεὶ γὰρ ὡς τρόχος ὁ χρόνος κυλίνδεται, *Il.* II. 295, περιτροπέων ἐνιαυτός.

ἐξάλλαξεν.] 'Is wont to produce divers thorough (ἐξ-) changes at divers times.'

ἄτρωτοι.] Cf. Nem. XI. 10.

γε μάν.] 'Howbeit.' Time and change and fate affect the gods; but, come what may, they are unhurt.

παῖδες θεῶν.] The Schol. rightly interprets 'the gods themselves,' cf. *infra v.* 54, παίδεσσιν Ἑλλάνων. For sentiment cf. Pyth. X. 21, μὴ φθονεραῖς ἐκ θεῶν | μετατροπίαις ἐπικύρσαιεν. θεὸς εἴη | ἀπήμων κέαρ.

19. This verse used to begin Isth. IV., which however is manifestly the same ode as the foregoing eighteen lines. But from the break in the continuity of thought and the similarity of the ideas of the six verses 19—24 to those immediately preceding I infer that eighteen verses are lost, and that the gap caused the division into two odes. The general sense of the lost passage may well have been, 'Mortal man cannot hope for the abiding welfare of gods. They are enough blest by precarious prosperity, which indeed may be made more lasting by virtues such as those of the house whose praise I have to sing'—in short, a variation on and development of the theme of *vv.* 3—6.

κέλευθος.] For metaphor cf. Nem. VI. 47, Isth. V. 22.

20 ὦ Μέλισσ', εὐμαχανίαν γὰρ ἔφανας Ἰσθμίοις
ὑμετέρας ἀρετὰς ὕμνῳ διώκειν· 5
αἶσι Κλεωνυμίδαι θάλλοντες αἰεὶ
σὺν θεῷ θνατὸν διέρχονται βιότου τέλος. ἄλλοτε δ' ἀλλοῖος οὖρος
πάντας ἀνθρώπους ἐπαΐσσων ἐλαύνει. 10

Ἀντ. β'.

25 τοὶ μὲν ὦν Θήβαισι τιμάεντες ἀρχᾶθεν λέγονται
πρόξενοί τ' ἀμφικτιόνων κελαδεννᾶς τ' ὀρφανοὶ
ὕβριος· ὅσσα δ' ἐπ' ἀνθρώπους ἄηται 15
μαρτύρια φθιμένων ζωῶν τε φωτῶν

20. εὐμαχανίαν.] Cf. Pyth. IX. 92, σιγαλὸν ἀμαχανίαν ἔργῳ φυγών. 'Thou didst open up abundance of devices for pursuing in song (the theme of) the merits of thy kinsfolk and thine own.'

21. ὑμετέρας.] 'Of you and yours.'

διώκειν.] Cf. Xenophôn, *Mem.* II. 1. 34, οὕτω πως διώκει Πρόδικος τὴν ὑπ' ἀρετῆς Ἡρακλέους παίδευσιν.

22. Death alone has put a period to the prosperity of the Kleônymids.

θάλλοντες.] Note the repetition from *v.* 6, ἀεὶ reproducing πάντα χρόνον. For διέρχονται cf. *v.* 17, διέστειχον. The present tense includes the present generation.

23. βιότου.] Two inferior MSS. and *Ed. Rom.* τὸ βίου, good MSS. βίου. Cf. Isth. VII. 15.

τέλος.] Render, 'span of life given to mortals,' or less literally, 'span of mortal life.' For διέρχ. τέλ. cf. Aesch. *P. V.* 285, ἥκω, δολιχῆς τέρμα κελεύθου | διαμειψάμενος.

ἄλλ. ἀλλ.] Cf. *v.* 18, Pyth. III. 104, Ol. VII. 95 *supra*, *v.* 18.

24. ἐπαΐσσων.] Not 'making a dash,' L. and S. on ἐπαΐξας, *Il.* II. 146; but 'rushing, sweeping over.' For ἐλαύνειν of the wind cf. Eur. *Heracl.* 431, χερσόθεν πνοαῖσιν ἠλάθησαν εἰς πόντον.

25. τοὶ μὲν ὦν.] '*These* indeed.' The case of the Kleônymids is an illustration of the vicissitude which is the portion of all men. The particle ὦν (οὖν) gives emphasis to the persons mentioned (Paley, *Gr. Particles*, p. 59) or to the statement, while μὲν is taken up by ἀλλά, *v.* 34, cf. Ol. IX. 5, Nem. II. 20, Isth. IV. 46, VII. 56. For this use of μὲν οὖν cf. Lysias, *pro Callia*, ἐνόμιζον μὲν οὖν...νῦν δέ, Thuk. I. 71, § 5, μέχρι μὲν οὖν τοῦδε...νῦν δέ.

τιμάεντες.] 'As dignitaries.'

λέγονται.] Cf. Nem. II. 18.

26. They displayed both princely and civic virtues.

κελαδ. ὕβριος.] Not 'noisy insult,' L. and S., but 'loud-voiced, hectoring insolence.' Dissen compares Ol. XIII. 10, ὕβριν θρασύμυθον, which is rather unbridled as to the *matter* of speech than 'blustering, high-toned.'

27. ὅσσα μαρτ. ἄηται.] For the metaphor cf. Isth. I. 64; for the witness of song cf. Ol. IV. 3; for ἐπ' ἀνθρ. cf. Ol. III. 10.

28. τε.] Note the Greek idiom of using a copulative particle where we use a disjunctive, 'or.' Cf. Isth. V. 15.

ἀπλέτου δόξας, ἐπέψαυσαν κατὰ πᾶν τέλος· ἀνορέαις δ' ἐσχάταισιν
30 οἴκοθεν στάλαισιν ἅπτονθ' Ἡρακλείαις. 20

Ἐπ. β'.

καὶ μηκέτι μακροτέραν σπεύδειν ἀρετάν.
ἱππότροφοι τ' ἐγένοντο,
χαλκέῳ τ' Ἄρει ἄδον.
ἀλλ' ἁμέρᾳ γὰρ ἐν μιᾷ 25
35 τραχεῖα νιφὰς πολέμοιο τεσσάρων ἀνδρῶν ἐρήμωσεν μάκαιραν ἑστίαν·
νῦν δ' αὖ μετὰ χειμέριον ποικίλων μηνῶν ζόφον χθὼν ὥτε φοινικέοισιν ἄνθησεν ῥόδοις 30

29. ἀπλέτου.] For derivation cf. Pyth. III. 106, where for Hermann's ἄπλετος Bergk (ed. III.) reads ἦ πολὺς (quoting Solon. 8, τίκτει τοι κόρος ὕβριν ὅταν πολὺς ὄλβος ἕπηται,) and three instances of ἦ πολλά, one of ἦ μάλα in Pindar.

ἐπέψαυσαν κατὰ πᾶν τέλος.] 'They attained with regard to every kind of perfection' (or 'of dignity'). An exaggeration no doubt, cf. Pyth. X. 28. For τέλος cf. Nem. III. 70. Dissen renders "*quoquoversum ad finem usque*," comparing "κατὰ πάντα (gänzlich)," so that Mezger's "κ. π. τ. = κατὰ πάντα (gänzlich)—Dissen," is misleading. The exaggeration is tempered by the use without a case expressed after it of ἐπιψαύω, which Pyth. IV. 92 with a genitive means 'aspire to,' 'seek.'

ἀνορέαις δ', κ.τ.λ.] Cf. Ol. III. 43, 44, νῦν γε πρὸς ἐσχατιὰν Θήρων ἀρεταῖσιν ἱκάνων ἅπτεται | οἴκοθεν Ἡρακλέος σταλᾶν. τὸ πόρσω δ' ἔστι σοφοῖς ἄβατον | κἀσόφοις, Nem. IV. 69, Isth. II. 41. Here δ' = 'for,' and ἀνορέαις is dative of manner. For the dat. στάλαισιν cf. Pyth. IX. 120.

31. Hartung, ὧν μήκετι μακρότερ' ἦν σπ. ἀρ. Christ (Mezger), τᾶν οὐκ ἔνι μακροτέραν σπ. ἀρ. For the infinitive cf. Pyth. II. 24, Nem. IX. 6. Emendation is needless, as καὶ = 'verily.'

μακροτέραν.] For the adjective with adverbial force cf. Ol. XIII. 17.

33. ἄδον.] Has the initial digamma; 'found favour with.'

34. ἀλλὰ ... γάρ.] Indicate an ellipse, 'But *they have not escaped vicissitude*, for, &c.'

Probably the great day of Plataea, B.C. 479, is meant.

35. νιφὰς πολέμοιο.] For the kind of metaphor cf. Isth. IV. 49, 50, VI. 27, Nem. IX. 37, 38. Contrast Sophokles' more vague and commonplace δορὸς ἐν χειμῶνι.

36. ποικίλων μηνῶν.] Generally taken with ῥόδοις, or, at any rate, as a genitive of time with ὥτε χθὼν ἄνθησεν, an order being assumed, for which, as has been remarked, "it would be hard to find a parallel." Now I take the words almost as they run, 'but now once more after (their) wintry gloom of changeful months (they blossom [αὖ recalls the idea of θάλλοντες, *v.* 22]), as the earth blossoms (every April) with red roses, by the counsels of the deities.' The winter of sorrow (cf. Isth. VI. 39) probably lasted

Στρ. γ'.

δαιμόνων βουλαῖς. ὁ κινητὴρ δὲ γᾶς Ὀγχηστὸν οἰκέων
καὶ γέφυραν ποντιάδα πρὸ Κορίνθου τειχέων, 35
τόνδε πορὼν γενεᾷ θαυμαστὸν ὕμνον
40 *ἐκ λεχέων ἀνάγει φάμαν παλαιὰν*

from Metageitniôn, Ol. 75. 2, to Munychiôn, Ol. 75. 3, i. e. from August to the next April. These months are decidedly more changeful than those of late spring, summer and early autumn. Chrysippos agrees with me in making *ζόφον* metaphorical. Schol. Χρύσιππος δέ· μετ' ἐκείνην τὴν ἀτυχίαν καὶ τὸν χειμῶνα ἤνθησαν. Is not the phrase 'many coloured months' too artificial for Greek, at least of such an early period? See Orelli on *Auctumnus ... varius*, Hor. *Od.* II. 5. 11. Very likely the coming *φοινικέοισιν* determined the choice of *ποικίλων*, but still there is the contrast between metaphysical changefulness and chequer and the general, comparatively lasting glow of the natural Spring. Prof. Paley thinks that by *ῥόδοις* "the scarlet anemone is meant, which in Spring is said to fill the woods both in Asia Minor and the Peloponnesus. They are alluded to Pyth. IV. 64, in a simile not unlike that of this passage." I may here note some other instances of deranged order, namely Ol. IV. 1, VIII. 5, Pyth. IV. 24, 106, 214. Of these, two are to be explained by my suggestion that the beginnings or ends of consecutive verses were regarded as contiguous in position, so that to the five instances I give may be added Ol. IV. 1, *τεαὶ γὰρ ὧραι | ὑπὸ ποικιλοφόρμιγγος ἀοιδᾶς ἑλισσόμεναί — μ' ἔπεμψαν*, Pyth. IV. 24, *ἄγκυραν ποτὶ—χαλκόγενυν | ναῦ κρημνάντων*, as well as Nem. III. 68, IV. 1, Isth. III. 70, IV. 19, 43, V. 39, VI. 46, VII. 28. In Pyth. IV. 214 the last word *Οὐλυμπόθεν* goes with the end of the next line but one, the intervening line being short and with all its words in close connection, *ἐν ἀλύτῳ ζεύξαισα κύκλῳ*, so that the order falls in with the general principle of my suggestion. As to Ol. VIII. 5, *μαιομένων μεγάλαν ἀρετὰν θυμῷ λαβεῖν*, I demur to the rendering "—the desire to achieve great glory," and propose 'yearning in heart after great prowess to achieve it.' There remains Pyth. IV. 106, *ἀρχαίαν κομίζων...τιμάν*. In this passage *τιμὰν* is separated by three lines from *ἀρχαίαν*. But *βασιλευομέναν...τὰν* keep up the connection. I ought to have recorded Chaeris' reading, given in the Schol., *ἀρχὰν ἀγκομίζων*. Otherwise the Schol. makes *ἀρχαίαν* a noun, comparing *Od.* XIX. 73, *ἀναγκαίη γὰρ ἐπείγει*. See Eustath. 475. 1, on *Il.* IV. 297 ff., *ὥσπερ ἡ σελήνη σεληναίη λέγεται κατὰ παραγωγὴν... καὶ ἡ ἀρχὴ ἀρχαίη, οὕτω καὶ ἡ ἀνάγκη ἀναγκαίη ἐν τῷ ὅφρα καὶ οὐκ ἐθέλων τις ἀναγκαίῃ πολεμίζῃ.*

37. *δαιμόνων βουλαῖς.*] Mezger compares *θεῶν ἕκατι* in the same place in the preceding strophe and *σὺν θεῷ* (*v.* 23) similarly placed to *ἐκ σέθεν* (*v.* 5).

ὁ κινητὴρ γᾶς.] A paraphrase of Ἐνοσίχθων, Ἐννοσίγαιος, Ἐλελίχθων.

Ὀγκηστὸν οἰκέων.] Cf. Isth. I. 33. For *οἰκέων* cf. Nem. VII. 65, but here the god's neighbourhood to Thebes and patronage of the Isthmos may give the cause of the Theban's Isthmian victory.

38. *γέφυραν.*] Cf. Nem. VI. 40, *πόντου τε γέφυρ' ἀκάμαντος.*

εὐκλέων ἔργων· ἐν ὕπνῳ γὰρ πέσεν· ἀλλ' ἀνεγειρομένα
χρῶτα λάμπει, 40
Ἀωσφόρος θαητὸς ὡς ἄστροις ἐν ἄλλοις·

Ἀντ. γ'.

ἅ τε κὴν γουνοῖς Ἀθανᾶν ἅρμα καρύξαισα νικᾶν
ἔν τ' Ἀδραστείοις ἀέθλοις Σικυῶνος ὤπασεν 45
45 τοιάδε τῶν τότ' ἐόντων φύλλ' ἀοιδῶν.
οὐδὲ παναγυρίων ξυνᾶν ἀπεῖχον
καμπύλον δίφρον, Πανελλάνεσσι δ' ἐριζόμενοι δαπάνᾳ
χαῖρον ἵππων. 50
τῶν ἀπειράτων γὰρ ἄγνωτοι σιωπαί.

Ἐπ. γ'.

ἔστιν δ' ἀφάνεια τύχας καὶ μαρναμένων,

41. ἐν ὕπνῳ.] Compare the Biblical 'fell on sleep.' For the metaphor cf. Isth. vi. 16, ἀλλὰ παλαιὰ γὰρ—εὕδει χάρις, and for ἐν cf. Pyth. i. 74, ὅς σφιν ἐν πόντῳ βάλεθ' ἁλικίαν.

πέσεν.] 'Had fallen.'

ἀνεγειρομένα.] 'Now in her awakening her form shows fair and bright.' Cf. Isaiah lx. 3, 'the brightness of thy rising.'

42. Cookesley compares Milton, *Lycidas*, v. 168. Ἀωσ- is one syllable.

43. ἅ τε καί.] 'She (Fame) who indeed.' For κὴν (Bergk after Medicean mss.) Mommsen, after Vatican B, κεὶν, Böckh κἀν.

Ἀθανᾶν.] mss. wrongly Ἀθηνᾶν. Mommsen reads Ἀθαν- except in the epic form of the goddess' name Ἀθηναία, Ol. vii. 36, Nem. x. 84.

νικᾶν.] For present cf. on Nem. v. 5. The subject is ἅρμα.

44. Cf. Nem. ix. The subject of ὤπασεν and of πέσεν above is φάμα. The family fame is first personified in a highly realistic manner and then confused with Fame in the abstract.

45. τοιάδε.] Refers to τόνδε v. 39.

τῶν τότ' ἐόντων.] 'From the bards of those days.'

φύλλ'.] Metaphor from the φυλλοβολία, cf. Pyth. ix. 124, Pyth. viii. 57, Nem. iv. 17. For the idea of weaving crowns of song cf. Ol. vi. 86.

46. παναγ. ξυν.] The four Great Games.

47. Πανελλάνεσσι.] Cf. Isth. ii. 38.

48. 'The silence of oblivion is (the portion) of those who make no essay.' Cf. Isth. vii. 70.

ἄγνωτοι.] So Mommsen, for once omitting to notice the *v. l.* ἄγνωστοι (Bergk). Two good mss. give M.'s reading ἄγνωτον, Ol. vi. 67. According to Cobet, *Novae Lectiones*, p. 191 (ed. Leyden, 1858), "'Αγνωστος bene Graece significat eum *qui intelligi non potest*." For sentiment cf. Isth. vii. 70.

49. 'But there is uncertainty about fortune even when men are contending.' One cannot say that Hermann's "*eorum qui certant*" is wrong, for an ancient Greek would grasp the sense without feeling any ambiguity in the grammar, but as we have to analyse, it is perhaps best

50 πρὶν τέλος ἄκρον ἱκέσθαι.
τῶν τε γὰρ καὶ τῶν δίδοι· 55
καὶ κρέσσον' ἀνδρῶν χειρόνων
ἔσφαλε τέχνα καταμάρψαισ'. ἴστε μὰν Αἴαντος ἀλκὰν
φοίνιον, τὰν ὀψίᾳ
ἐν νυκτὶ ταμὼν περὶ ᾧ φασγάνῳ, μομφὰν ἔχει
παίδεσσιν Ἑλλάνων, ὅσοι Τρῴανδ' ἔβαν. 60

Στρ. δ'.

55 ἀλλ' Ὅμηρός τοι τετίμακεν δι' ἀνθρώπων, ὃς αὐτοῦ

to choose the true participial use, unless better sense is given by the adjectival use. Cf. *supra*, *v.* 5. For certain participial use cf. Pyth. VIII. 43, ὦδ' εἴτε μαρναμένων.

50. τέλος ἄκρον.] Cf. Nem. VI. 24. The verse means 'until one has actually secured the prize.' Here the first place, highest achievement, is meant, but in Pyth. IX. 118 the phrase means 'first prize.'

51. τῶν τε καὶ τῶν.] Partitive genitive, 'bad as well as good,' cf. Pyth. VII. 22; of mere variety, Ol. II. 53, Nem. I. 30, Demosth. p. 560 *med*, τί δὴ τὰ καὶ τὰ πεπονθὼς ὁ δεῖνα, οὐκ ἐλάμβανε δίκην παρ' ἐμοῦ, Theognis, 890, τολμᾶν τά τε καὶ τὰ φέρειν.

53. τέχνα.] Here 'guile,' 'sharp practices,' see *Introd.*

καταμάρψαισα.] 'Is wont to get a *good* (κατα) hold of and throw.' Metaphor from wrestling.

ἴστε.] 'Surely ye know of the valiant heart (ἀλκὰν) of slaughterous Aias, for his having transfixed which on his own sword he lays the blame on, &c.' For μομφὰν ἔχων cf. Aesch. *P. V.* 445, μέμψιν οὔτιν' ἀνθρώποις ἔχων, Eur. Phoen. 773, ὥστε μοι μομφὰς ἔχει. Thuk. II. 41, τῷ ὑπηκόῳ κατάμεμψιν ἔχει, 'afford the subject ground for complaint' is not an analogous phrase, while in the passages cited by Bergk, Eur. *Heraclid.* 974, πολλὴν ἄρ' ἕξεις μέμψιν, εἰ δράσεις τάδε, and Isaeos, Or. XI. 39, the phrase is used in the passive sense absolutely: so that there seems to be no support for the passive sense of μομφὰν ἔχει if a dative follow; we should expect ὑπὸ παίδων (Cobet, *Novae Lect.* p. 500), though Bergk's ἔχ' ἐν παίδεσσιν gives a possible construction. The imperfect however seems unsuitable, and an alteration, in the face of a possible interpretation of the MS. reading, is objectionable. With the hero's death as the result of his loss of the highest honours the poet is here concerned, but not at all with contemporary judgments on the suicide. My explanation gives point to the ᾧ and to the tense of ἔχει.

ὀψίᾳ ἐν νυκτί.] 'About dawn,' when, according to the Schol., the *Aethiopis* represents him as having slain himself.

54. περί.] Cf. Nem. VIII. 23.

παίδ. Ἑλλ.] Cf. *supra*, *v.* 18.

55. δι'.] '*Right through* the world.' As certain fanciful critics seem to object to this use of 'right,' I may as well quote 'right against Jericho' for their benefit.

For special mention of Aias in the Iliad cf. Nem. II. 14, and add of course *Il.* VII. 161—313, where, in the absence of Achilles, the nine champions draw lots for the single combat with Hektôr, and ἐκ δ' ἔθορεν κλῆρος κυνέης ὃν ἄρ' ἤθελον

πᾶσαν ὀρθώσαις ἀρετὰν κατὰ ῥάβδον ἔφρασεν 65
θεσπεσίων ἐπέων λοιποῖς ἀθύρειν.
τοῦτο γὰρ ἀθάνατον φωνᾶεν ἕρπει,
εἴ τις εὖ εἴπῃ τι· καὶ πάγκαρπον ἐπὶ χθόνα καὶ διὰ πόντον βέβακεν 70
60 ἐργμάτων ἀκτὶς καλῶν ἄσβεστος αἰεί.

Ἀντ. δ'.

προφρόνων Μοισᾶν τύχοιμεν, κεῖνον ἅψαι πυρσὸν ὕμνων

αὐτοί, | Αἴαντος—and *Il.* II. 768, 9 quoted on Nem. VII. 27. But still it is probable that the poet had especially in mind his authorities for the later part of the story of Aias. Cf. notes on Nem. VII. 21, VIII. 30.

56. ὀρθώσαις.] 'Exalted and,' cf. Nem. I. 15.

κατὰ ῥάβδον.] Mezger, after the Schol., ἀντὶ τοῦ κατὰ στίχον, 'in the course of his epic poems.' Cf. Aesch. *Pers.* 430, στιχηγοροῖην (L. and S. στοιχ-). Dissen '*auctoritate*,' citing passages referred to by L. and S., *s. v.* ῥάβδον, I. 5, who render 'according to *the measure*,' and Hes. *Theog.* 30, καί μοι σκῆπτρον ἔδον (Μοῦσαι), δάφνης ἐπιθηλέος ὄζον. See αἴσακον, σκῆπτρον. This laurel wand seems to have marked the singer as the suppliant and minister of Apollo and the Muses. To Pindar it suggested a metaphor for the continuous strip of song constituted by an epic poem. For a different connection between ῥάπτειν and ῥάβδος (cf. Nem. II. 2) see *Il.* XII. 296, ἔντοσθεν δὲ βοείας ῥάψε θαμειὰς | χρυσείῃς ῥάβδοισι διηνεκέσιν περὶ κύκλον. This passage suggests that an early kind of stitching among the fathers of the Hellênes was joining skins together with thin skewers and wands for rugs and tents, so that the ῥάβδος was then both needle and thread. I am not forgetting that weaving and spinning were known in the primitive seats of the Aryan race. Prof. Jebb, however, *Journ. of Hellen. Stud.* June 1882, p. 15, renders "'by the wand of his lays divine'—where κατὰ ῥάβδον = κατὰ παράδοσιν, the branch being the symbol of tradition."

57. λοίποις ἀθύρειν.] 'For after-coming bards to celebrate.' For infinitive cf. Madv. § 148 *b*. For ἀθύρειν cf. Pyth. V. 21 and παίζω.

58. ἀθάνατον.] Cf. Frag. 98 [86], θνάσκει δὲ σιγαθὲν καλὸν ἔργον. Perhaps best rendered 'it lasts on ever-living, never voiceless,' or 'it lives on in vocal immortality.'

L. and S. and a Schol. render ἕρπει 'spreads,' but in Pindar poetry generally travels like light or on wings, and my rendering is supported by Ol. XIII. 105, εἰ δὲ δαίμων γενέθλιος ἕρποι. Moreover the idea of 'spreading' is given in the next line.

59. εἰ—εἴπῃ.] Cf. Pyth. VIII. 13, note.

καὶ πάγκ.] 'And so.'

60. For metaphor cf. Ol. XIII. 36, Pyth. VIII. 96. Mezger notes εὐκλέων ἔργων, *vv.* 7, 41.

61. ἅψαι.] For inf. cf. Ol. I. 9, *supra*, *v.* 10, *v.* 11, δεξαμένῳ. note.

For the metaphor cf. Ol. IX. 21, ἐγὼ δέ τοι φίλαν πόλιν μαλεραῖς ἐπιφλέγων ἀοιδαῖς, —ἀγγελίαν πέμψω ταύταν.

καὶ Μελίσσῳ, παγκρατίου στεφάνωμ' ἐπάξιον, 75
ἔρνεϊ Τελεσιάδα. τόλμᾳ γὰρ εἰκὼς
θυμὸν ἐριβρεμετᾶν θηρῶν λεόντων
65 ἐν πόνῳ· μῆτιν δ' ἀλώπηξ, αἰετοῦ ἅτ' ἀναπιτναμένα
ῥόμβον ἴσχει. 80
χρὴ δὲ πᾶν ἔρδοντ' ἀμαυρῶσαι τὸν ἐχθρόν.

Ἐπ. δ'.

οὐ γὰρ φύσιν Ὠαριωνείαν ἔλαχεν·
ἀλλ' ὀνοτὸς μὲν ἰδέσθαι, 85

κεῖνον.] 'Such as Homer kindled for Aias.' Cf. Ol. VI. 7, κεῖνος ἀνήρ. Nem. IX. 42.

62. στεφάνωμ'.] Cf. *supra*, *v.* 45, φύλλ' ἀοιδᾶν. The beacon-fire does not shrink into a wreath, thanks to ἐπάξιον. For the metaphor cf. Frag. 160 [170], ὑφαίνω Ἀμυθαονίδαις ποικίλον ἄνδημα.

64. θηρῶν.] So MSS., thus giving no verb. Böckh and Dissen read θηρᾷ after a Schol., which however has οἰκεῖος ὢν for εἰκὼς or whatever was read in its place. Bergk and Mommsen take θηρῶν as the noun in apposition with λεόντων, the former quoting Eur. *Herc. Fur.* 463, στολήν τε θηρὸς ἀμφίβαλλε σῷ κάρᾳ | λέοντος, and Epimenidês *ap.* Aelian, *Hist. Nat.* XII. 7, θῆρα λέοντα.

But it seems as though a gloss on ἐριβρ. θηρ. had taken the place of the verb, which may have been πέφανται (Kayser). To say that a man θηρεύει ἀρετὰν or πέφανται οὐκ ἄμμορος ἀμφὶ πάλᾳ κυναγέτας (Nem. VI. 14) is very different from saying θηρᾷ τόλμαν or θυμὸν however superlative; since the very highest daring, courage, spirit are actually possessed by many.

Mezger after a Schol. wrongly takes θηρῶν as gen. after λεόντων = ἐν θηρσίν. Nearly a dozen emendations have been proposed.

65. μῆτιν δ' ἀλώπηξ.] For the accusative cf. Pyth. V. 104, θάρσος δὲ πανύπτερος | ἐν ὄρνιξιν αἰετὸς ἔπλετο.

αἰετοῦ ῥόμβον.] 'The circling eagle.'

ἀναπιτναμένα.] 'By sprawling on his back.' This trick of the fox was not, as Dissen suggests, shamming to be dead, but fighting on its back as a Schol. says—ὑπτία τοῖς ποσὶν ἀμύνεται τὰ συλλαβομένη τὰ δὲ ἀμύσσουσα—and again that Melissos was κυλιστικός. What Eusebius (quoted by Dissen from Olearius on Philostratos, p. 818) calls τὸν λεγόμενον τρόπον χαμαὶ was perhaps the ὑπτιασμὸς a variety of the ἀνακλινοπάλη, see *Dict. of Antiq. s. v. pancratium.*

66. πᾶν ἔρδοντα.] 'By any means,' cf. πᾶν, πάντα ποιεῖν. For sentiment cf. Pyth. II. 84.

ἔρδοντ' ἀμαυρῶσαι.] Böckh reads ἔρδοντα μαυρ. But in all three instances MSS. give ἀμαυρ-. Hesiod gives μαυρ. *W.* and *D.* ῥεῖα δέ μιν μαυροῦσι θεοί, μινύθουσι δὲ οἶκον | ἀνέρι τῷ. Curtius' suggestion that ἀμαυρὸς is *not-shining*, ἀ privative √μαρ, shine, and suffix *Fo*, is less likely than a derivation from the √mu, *shut*, whence μύω, Lt. mū-tus, μῶρος (Ved. mûra), with prosthetic α- and suffix ρο-. The primary meaning is 'blind.'

67. φύσιν.] 'Physique,' cf. Nem. VI. 5. Oriôn was handsome as well as gigantic.

68. ὀνοτός.] For ὀνοστός, cf. θαυματός, Ol. I. 28, ἀπείρατος, Ol. VI.

συμπεσεῖν δ' ἀκμᾷ βαρύς.
70 *καίτοι πότ' Ἀνταίου δόμους*
Θηβᾶν ἀπὸ Καδμεῖᾶν μορφὰν βραχύς, ψυχὰν δ' ἄκαμπτος, προσπαλαίσων ἦλθ' ἀνὴρ 90
τὰν πυροφόρον Λιβύαν, κρανίοις ὄφρα ξένων ναὸν Ποσειδάωνος ἐρέφοντα σχέθοι,

Στρ. ε'.

υἱὸς Ἀλκμήνας· ὃς Οὐλυμπόνδ' ἔβα, γαίας τε πάσας 95
καὶ βαθυκρήμνου πολιᾶς ἁλὸς ἐξευρὼν θέναρ,

54. The √ seems to be NAD, of which NID √ of *δνειδος* is a phase. Cf. *δνίνημι* for √ NAND, *enjoy oneself* (Fick). 'Insignificant.'

69. For inf. cf. Pyth. VI. 53, Isth. II. 37, Ol. VII. 26. Take *συμπεσεῖν* literally, 'to fall with,' for a struggle on the ground in the pankration.

ἀκμᾷ.] Dissen renders 'robore.' I think it means 'at the crisis of the struggle.' Schol. *κατὰ τοὺς ἀγῶνας.*

Christ defends the MSS. *αἰχμᾷ* by Aesch. *Ag.* 483, *Choeph.* 630, but here and *Prom. Vinct.* 405, *αἰχμᾷ*, = 'temper,' has an adjective with it. MSS. also give *αἰχμᾷ* for *ἀκμᾷ* wrongly Nem. VI. 54, X. 60.

70. Though insignificant to look at, *yet* he may be compared to glorious Hêrakles. The *καὶ τοί* seems to answer an imaginary disparager of the victor's personal appearance.

MSS. give *καί τοί* (*τοι*) *ποτ'*. Of course *πότ'* is for *ποτί*. Note that *πότ'* *Ἀντ. δόμ.* go with the end of the next verse.

71. *βραχύς.*] 'Short,' relatively to Antaeos and Oriôn and such giants, and to his own breadth and strength.

προσπαλαίσων.] The object *αὐτῷ* is supplied from *Ἀνταίου.*

72. *Λιβύαν.*] For acc. after *ἦλθεν* cf. Pyth. IV. 52, 118, 134. Antaeos was the mythical king of Irasa near Lake Tritônis, who used to wrestle with and kill strangers. In Eusebius the story of his gaining strength from contact with his mother earth is interpreted of his skill in the above-mentioned mode of struggling on the ground.

κρανίοις.] The frieze was anciently adorned with skulls of animals, whence arose the sculptures on the metopes. See Eur. *Bacch.* 1206, *αἱρέσθω λαβὼν | πηκτῶν πρὸς οἴκους κλιμάκων προσαμβάσεις, | ὡς πασσαλεύσω κρᾶτα τριγλύφοις τόδε | λέοντος*, Verg. *Aen.* X. 406—8. Dissen tells us that Scholia on Pindar Ol. XI. 19, I. 114 say that Kyknos and Oenomâos each meant to use the skulls of their human victims to build a temple to Arês their father. Note the omission of the pronoun and the rather rare construction of a participle after a verb of *hindering*. L. and S. render *ἐρέφοντα*, 'wreathing with garlands,' but it means 'decorating the roof of.' Hermann suggested *Ποσειδᾶνός σφ' ἐρέπτοντα*, the syllables corresponding to *ἐρεφ-* elsewhere, being each one long syllable. Perhaps *ἐρέφειν μιν* should be read. (For omission of *μὴ* cf. Eur. *Or.* 263, *σχήσω σε πηδᾶν δυστυχῆ πηδήματα.*)

74. *πολιᾶς.*] I think 'wan,' rather

75 ναυτιλίαισί τε πορθμὸν ἀμερώσαις.
νῦν δὲ παρ' Αἰγιόχῳ κάλλιστον ὄλβον
ἀμφέπων ναίει, τετίματαί τε πρὸς ἀθανάτων φίλος,
Ἥβαν τ' ὀπυίει, 100
χρυσέων οἴκων ἄναξ καὶ γαμβρὸς Ἥρας.

Ἀντ. ε'.

τῷ μὲν Ἀλεκτρᾶν ὕπερθεν δαῖτα πορσύνοντες ἀ-
στοὶ 105
80 καὶ νεόδματα στεφανώματα βωμῶν αὔξομεν
ἔμπυρα χαλκοαρᾶν ὀκτὼ θανόντων,
τοὺς Μεγάρα τέκε οἱ Κρεοντὶς υἱούς·
τοῖσιν ἐν δυθμαῖσιν αὐγᾶν φλὸξ ἀνατελλομένα συνεχὲς
πανυυχίζει, 110

than 'white with foam.' Cf. Ol. I. 71.

θέναρ.] 'The hollow bed,' here of course especially the shores and shoals. Cf. Nem. III. 24.

75. ναυτιλίαισι.] *Dat. commodi*, abstract for concrete, ναυτίλοις.

πορθμόν.] Not 'the sea,' L. and S. after Dissen; but 'the passage thereof.'

ἀμερώσαις.] Dissen quotes a fragment of Sophokles from the Schol. before the Isthmia, ὃς παρακτίαν | στείχων ἀνημέρωσα κνωδάλων ὀδόν, and Eur. *Herc. Fur.* 20, 847.

77. τετίμαται.] An echo of τετίμακεν, *supra*, *v.* 55. For the theme cf. the end of Nem. I.

79. ὕπερθεν.] The funeral sacrifices to the sons of Hêrakles (by Megara daughter of Kreôn of Thebes), whom the hero slew in a heaven-sent frenzy, were celebrated on rising ground outside the gates of Elektra on the road to Plataea.

80. νεόδματα.] Mommsen always prints δμητ- which he defends unsuccessfully on Ol. III. 7 against a great preponderance of MS. authority. The last part of the compound is almost quiescent, or means 'made,' 'caused,' as in θεόδματος Ol. III. 7, Frag. 159 [169]. So a Schol. ἢ κατὰ παραγωγὴν εἴρηκε τὰ Νέμεα (read νέα corrupted through duplication of νε) νεόδματα. The altars were probably permanent, not like the δαῖτα provided fresh every year.

αὔξομεν ἔμπυρα.] 'We sacrifice victims.' Cf. Eur. *Hippol.* 537, βούταν φόνον ἀέξειν.

81. χαλκοαρᾶν.] Is this Pindaric form distinct from χαλκήρης; but for χαλκοϝαρης (cf. Ωαρίων Nem. II. 10) = 'fighting in (or 'with') bronze,' cf. Lat. '*vir*'? Gen. abs. 'since the eight warrior sons (υἱοὺς taken with the relative clause) suffered death;' but perhaps gen. after ἔμπυρα, cf. ἄγαλμ' Ἀΐδα, Nem. X. 67.

82. τέκε οἱ.] MSS. οἱ τέκε.

83. A Schol. says ἔθος πρὸς δυσμὰς ἱερουργεῖν τοῖς ἥρωσι, κατὰ τὰς ἀνατολὰς τοῖς θεοῖς. The Schol. on Apoll. Rhod. I. 587, says the same of οἱ κατοιχόμενοι and Οὐρανίδαι. Dissen.

τοῖσιν.] 'In their honour.'

αὐγᾶν.] Gen. after δυθμαῖσιν. Several times αὐγαὶ stands for

αἰθέρα κνισάεντι λακτίζοισα καπνῷ,

Ἐπ. ε'.

85 καὶ δεύτερον ἅμαρ ἐτείων τέρμ' ἀέθλων 115
γίνεται, ἰσχύος ἔργον.
ἔνθα λευκωθεὶς κάρα
μύρτοις ὅδ' ἀνὴρ διπλόαν
νίκαν ἀνεφάνατο καὶ παίδων τρίταν πρόσθεν, κυβερνα-
τῆρος οἰακοστρόφου 120
90 γνώμᾳ πεπιθὼν πολυβούλῳ. σὺν Ὀρσέᾳ δέ νιν
κωμάξομαι τερπνὰν ἐπιστάζων χάριν.

'light.' Aesch. seems to have adopted the phrase, *Ag.* 1123, *βίου δύντος αὐγαῖς.*

84. *λακτίζοισα.*] Has the metaphor a reference to the kicking up of the pankratiast when struggling on his back?

85. *δεύτερον ἅμαρ.*] For this somewhat unusual accusative cf. Isth. v. 46, Aesch. *Eum.* 108, *ἔθυον ὥραν οὐδενὸς ποινὴν θεοῦ*, Eur. *Bacch.* 722, Madv. § 30 note. The notion of 'on' or 'at' is joined to that of 'during.'

τέρμα.] 'The end consisting of annual games.' The "periphrastic" "pleonastic" use of *τέρμα* and *τέλος* is an *εἴδωλον.* The idea of 'end,' 'limit,' 'consummation,' is indicated in all the alleged cases.

87. Myrtle was sacred (not exclusively) to the dead. Cf. Eur. *El.* 323, 512, *Alc.* 172, Isth. VII. 67.

88. *ἀνήρ.*] I.e. *ἐξηνδρωμένος.*

89. *ἀνεφάνατο.* 'Caused a return to be made of,' cf. Nem. VI. 26.

καὶ παίδων.] MSS. do not give *καὶ* but *παίδων* (*τὴν*) *τρίταν.* Böckh *παίδων τε τρίταν.* The construction *παίδων νίκαν* is exactly paralleled by *κῦδος ἀνδρῶν*, Ol. IX. 88.

90. *πεπιθών.*] Hartung *πεπιθώς.* Hermann—*πίσυνος. πολύβουλ' Ὀρσέα σὺν σοὶ δέ νιν.* Cf. Pyth. III. 28, note. The meaning 'obeying,' 'guided by,' is clearly needed. There is not sufficient evidence to pronounce upon the isolated intransitive use of the form.

δέ.] 'Accordingly,' cf. Isth. VI. 23. Orseas was his trainer. Trainers are celebrated at the end also of Nem. IV., VI.

κωμάξομαι.] Causative middle; 'I will cause the kômos to celebrate.' Cf. Nem. IX. 43. Don. with one good MS. reads *κωμάζομαι.* For the future cf. Pyth. XI. 10, Nem. XI. 1.

ἐπιστάζων.] So Schol. Vet. The best MS. *ἀποστάζων* and the other old MSS. *ἐπιστοχάζων.* For metaphor cf. Pyth. V. 94, VIII. 57, Isth. V. 21, Ol. XI. [X]. 99.

χάριν.] 'Song.' Cf. Ol. XI. [X.] 93, *τὶν δ' ἀδυεπὴς τε λύρα | γλυκύς τ' αὐλὸς ἀναπάσσει χάριν*, *ib.* 78, *supra*, *v.* 8, Frag. 53 [45], 2.

ISTHMIA IV. [V.]

ON THE VICTORY OF PHYLAKIDAS OF AEGINA IN THE PANKRATION.

INTRODUCTION.

PHYLAKIDAS of Aegina, youngest (Isth. v. 6) son of Lampôn, was brother to Pytheas, for whom Nem. v. was composed. Phylakidas had won an Isthmian victory, celebrated in Isth. v., before the occasion of this ode (Isth. v. 2—7) which was soon after the battle of Salamis, *vv.* 48—50, i.e. in the next Isthmian games, B.C. 478, Ol. 75. 3. The ode was performed in Aegina, according to Dissen 'undoubtedly' at Lampôn's house; but, as Theia was clearly worshipped in Aegina as a patroness of games, the ode may have been sung at a family gathering before a shrine of that goddess.

The rhythm is Dorian. The third syllable of the fourth line of the epode perhaps had the value of two long syllables.

ANALYSIS.

vv.

1—10. Invocation of Theia, bestower of wealth and victory in speed and strength.

11. For prowess gains distinction by aid of deities.

12, 13. Well-being and good fame are the two things needful to give happiness to the wealthy.

14, 15. Be content with participation in these blessings.

16. Mortal aims become mortal men.

17—19. Mention of victories of Phylakidas and Pytheas

19—22. The occasion, having brought him (in spirit) to Aegina, demands celebration of the Aeakidae.

22—25. For since the island is devoted to noble deeds the meed of laudatory song must not be grudged.

26—28. Her warriors have been sung of for countless ages.
28—35. Different states revere different heroes—Aegina reveres Aeakos and his seed,
35—38. Who twice took Troy.
38—42. Who performed the mightiest deeds (in the second war)?
43, 44. Achilles of Aegina.
44, 45. The island has long been a conspicuous example of lofty virtues.
46—50. Much might be said on this theme. For instance, Aeginetan sailors won the battle of Salamis.
51—53. But enough, Zeus send vicissitudes (i.e. reverses as a punishment for boasting).
53, 54. Athletic victories too (as well as warlike achievements) love to be celebrated in song.
54—58. Praise of the family of Kleonikos for perseverance in the labours and expenses demanded by athletics.
59—61. Credit is given to Pytheas for his brother's style of fighting in the Pankration.
62, 63. The poet bids himself take a wreath and send the ode therewith to Phylakidas.

Μᾶτερ Ἀελίου πολυώνυμε Θεία, Στρ. α'.
σέο ἕκατι καὶ μεγασθενῆ νόμισαν

1. Θεία.] Mommsen, with the Schol., would derive this name from θέω with reference to the movement of the stars or from θεάομαι, which Mezger prefers. The word may be connected with τίθημι or θέσσαντο, cf. Nem. v. 10 note, or else may mean 'mother.' Cf. her sister Τηθύς (Curt. No. 307). She was a Titanid (Hes. *Theog.* 126—136), mother of Hêlios, Selênê and Eôs (*ib.* 371—4) by Hyperiôn. Welcker, quoted by Dissen Böckh's *Pind.* II. 2, p. 511, identifies her with a Lemnian goddess Chrysê depicted on a vase found in Magna Graecia, while Böckh, with more certainty, points out that she is the Euryphaëssa of the Homeric hymn to Hêlios. Pindar's τιμαί of Theia are given by Hêsiod to Hekatê, *Theog.* 409—443. Note that here Theia is connected with χρυσὸς and νίκα, while we have χρυσέα Νίκα, Isth. II. 26.

For πολυώνυμε cf. Aesch. *P. V.* 210, Γαῖα, πολλῶν ὀνομάτων μορφὴ μία: so πολυώνυμε of Dionysos, Soph. *Ant.* 1115; and of Aphroditê, Soph. Frag. 856, ἤτοι Κύπρις οὐ Κύπρις μόνον, ἀλλ' ἔστι πολλῶν ὀνομάτων ἐπώνυμος.

2. σεὸ ἕκατι.] So Bergk. MSS. σεό (σοῦ) γ' ἕκατι. The Scholl. ignore the γ'. For the digamma of ϝεκατι cf. Ol. XIV. 18. Cf. Διὸς ἕκ. *infra* v. 29.

καί.] Mezger, "as well as other desirable goods." Dissen would, with a sort of apology, couple this

χρυσὸν ἄνθρωποι περιώσιον ἄλλων·
καὶ γὰρ ἐριζόμεναι
5 ναῶες ἐν πόντῳ καὶ ὑφ' ἅρμασιν ἵπποι 5
διὰ τεάν, ὦ 'νασσα, τιμὰν ὠκυδινάτοις ἐν ἁμίλλαισι
θαυμασταὶ πέλονται·

'Αντ. α'.

ἔν τ' ἀγωνίοις ἀέθλοισι ποθεινὸν
κλέος ἔπραξεν, ὅντιν' ἀθρόοι στέφανοι 10
χερσὶ νικάσαντ' ἀνέδησαν ἔθειραν
10 ἢ ταχυτᾶτι ποδῶν.
κρίνεται δ' ἀλκὰ διὰ δαίμονας ἀνδρῶν.
δύο δέ τοι ζωᾶς ἄωτον μοῦνα ποιμαίνοντι τὸν ἄλπνιστον εὐανθεῖ σὺν ὄλβῳ, 15

καὶ with τ', *v.* 7. Both seem mistaken. Pindar is explaining why men *actually go so far as to* esteem gold as more potent than all besides.

μεγασθενῆ.] Cf. Isth. III. 2. The order shews that the adjective is an extension of the predicate—'men even (καὶ) esteem gold as potent....' Dissen however renders *in honore habent*, quoting Heindorf on Plato, *Gorg.* p. 466 D, οὐδὲ νομίζεσθαι ἔμοιγε δοκοῦσι.

νόμισαν.] Gnômic aorist.

3. χρυσόν.] Schol. ἐκ Θείας καὶ Ὑπερίονος Ἥλιος, ἐκ δὲ Ἡλίου ὁ χρυσός. ἑκάστῳ δὲ τῶν ἀστέρων ὕλη τις ἀνάγεται, ἡλίῳ μὲν ὁ χρυσός, Σελήνῃ ὁ ἄργυρος, Ἄρεϊ σίδηρος, Κρόνῳ μόλιβδος, Διὶ ἤλεκτρος, Ἑρμῇ κασσίτερος, Ἀφροδίτῃ χαλκός. But Frag. 207 [243] we find Διὸς παῖς ὁ χρυσός.

4. καὶ γάρ.] Elliptical like ἀλλὰ γάρ. 'Aye and I can say more for....' The poet goes on to ascribe the speed of the swift and the strength of the strong to Theia.

ἐριζόμεναι.] The competition of ships in speed was for commercial objects, like the present competition of tea ships. Vergil's ship-race, Aen. v., is an anachronism.

5. ὑφ'.] So Bergk for ἐν, from the Schol. The old Medicean MS. omits the preposition. Dissen thinks that the poet alludes to mythical war-chariots, and quotes Isth. v. 19, χρυσάρματοι Αἰακίδαι. Mezger thinks the waggons full of produce and merchandise are meant, which is very improbable.

6. τιμάν.] 'Through thy power,' 'prerogative,' rather than *tuo beneficio* (Dissen), which is 'through the exercise of thy prerogative'—a different form of expression though the thought is the same. Cf. Pyth. IV. 51, σὺν τιμᾷ θεῶν, 'by-the-aid-of divine power,' *ib.* 260, σὺν θεῶν τιμαῖς (distributive), lit. 'by-the-aid-of the several powers of divers deities.'

8. ἔπραξεν.] Active for middle, cf. Pyth. II. 40, O. and P. p. xxxix.

11. κρίνεται.] Cf. Nem. IV. 1, VII. 7; 'becomes distinguished.'

12. ἄλπνιστον.] Old MSS. ἀνέλπιστον. Hartung proposes ποιμαίνει βίον ἄλγιστον, as one Schol. has τὸν οἰκτρὸν τῶν ἀνθρώπων βίον, but

Ἐπ. α'.

εἴ τις εὖ πάσχων λόγον ἐσλὸν ἀκούσῃ.
μὴ μάτευε Ζεὺς γενέσθαι· πάντ' ἔχεις,
15 εἴ σε τούτων μοῖρ' ἐφίκοιτο καλῶν.
θνατὰ θνατοῖσι πρέπει. 20
τὶν δ' ἐν Ἰσθμῷ διπλόα θάλλοισ' ἀρετά,
Φυλακίδα, κεῖται, Νεμέᾳ δὲ καὶ ἀμφοῖν,
Πυθέᾳ τε παγκρατίου. τὸ δ' ἐμὸν
20 οὐκ ἄτερ Αἰακιδᾶν κέαρ ὕμνων γεύεται· 25
σὺν Χάρισιν δ' ἔμολον Λάμπωνος υἱοῖς

this οἰκτρὸν is clearly a rendering of ἀνέλπιστον.

The plural ποιμαίνοντι is to be expected because the two ideas are represented individually, cf. Kühner who quotes Xen. *Anab.* I. 4. 4, ἦσαν δὲ ταῦτα δύο τείχη.

εὐανθεῖ.] Causative. Here ζωᾶς ἄωτον is the choicest of the ἄνθη produced by ὄλβος.

13. εὖ πάσχων.] Cf. Pyth. I. 99, τὸ δὲ παθεῖν εὖ πρῶτον ἀέθλων· εὖ δ' ἀκούειν δευτέρα μοῖρ'· ἀμφοτέροισι δ' ἀνὴρ | ὃς ἂν ἐγκύρσῃ καὶ ἕλῃ, στέφανον ὕψιστον δέδεκται, Pyth. III. 104, Nem. I. 32. This 'enjoyment' includes of course good health, of which Theognis says λῷστον δ' ὑγιαίνειν, and which Metrodôros made the *summum bonum*. Cf. Ol. V. 23, ὑγίεντα δ' εἴ τις ὄλβον ἄρδει, | ἐξαρκέων κτεάτεσσι καὶ εὐλογίαν προστιθεῖς, μὴ ματεύσῃ θεὸς γενέσθαι.

λόγ. ἐσλ. ἀκ.] See L. and S. ἀκούω, III. 2.

14. For sentiment cf. Ol. V. 23, quoted above, and Pyth. III. 61, μή, φίλα ψυχά, βίον ἀθάνατον | σπεῦδε.

15. εἰ...ἐφίκοιτο.] For constr. cf. Pyth. VIII. 13.

16. For sentiment cf. Soph. Frag. 528, Eur. *Bacch.* 395, Pyth. III. 59, 60. Frag. 39 [33].

17. θάλλοισ'.] Cf. Pyth. IX. 8 note. Here 'luxuriant' because *watered by the dews of song*. For metaphor cf. Nem. VIII. 40, Isth. V. 63, 64.

ἀρετά.] Cf. Nem. IX. 54. Join with παγκρατίου.

18. κεῖται.] Cf. Ol. XIII. 36, αἴγλα ποδῶν ἀνάκειται.

Νεμέᾳ.] Dative for locative, cf. Nem. X. 35. Note that διπλόα does not affect this clause, except so far as one victory a-piece is a two-fold victory. The Nemean victory of Phylakidas is celebrated, Isth. V. [VI.] 3, see the Introd. to that ode.

19. Sc. τίν τε before Πυθέᾳ τε. Dissen quotes Aesch. *Suppl.* 480 (474 P.) for the brachyology, σὺ μὲν πάτερ γεραιὲ τῶνδε παρθένων | κλάδους τε...λαβὼν...θές, where to supply αὐτὰς ἄγε before κλάδους is easier than Paley's explanation.

19. παγκρατίου.] Genitive of origin, cause, cf. VI. 22, νίκαν παγκρατίου, Isth. VII. 5, ἀέθλων κράτος.

20. οὐκ ἄτερ.] 'Full of the praises of the Aeakidae.'

γεύεται.] 'Is now sipping the sweets of.' Cf. Nem. VI. 25, Isth. I. 21.

21. σὺν Χάρισιν.] Cf. Pyth. VI. 2, IX. 3, Nem. IV. 7, X. 1. Paley's 'with my poems' is not so good.

ἔμολον.] Idiomatic aorist of the immediate past. Whether Pindar was present at the recitation in person is uncertain as τάνδ' does not imply the poet's presence, cf.

Στρ. β'.

τάνδ' ἐς εὔνομον πόλιν. εἰ δὲ τέτραπται
θεοδότων ἔργων κέλευθον ἂν καθαράν,
μὴ φθόνει κόμπον τὸν ἐοικότ' ἀοιδᾷ 30
25 κιρνάμεν ἀντὶ πόνων.
καὶ γὰρ ἡρώων ἀγαθοὶ πολεμισταὶ
λόγον ἐκέρδαναν, κλέονται δ' ἔν τε φορμίγγεσσιν ἐν
αὐλῶν τε παμφώνοις ὁμοκλαῖς 35

Ἀντ. β'.

μυρίον χρόνον· μελέταν δὲ σοφισταῖς
Διὸς ἕκατι πρόσβαλον σεβιζόμενοι

Pyth. IX. 91, Ol. V. 20, VIII. 25. Cf. also Ol. VII. 13, Frag. 53 [45], 11. The last verse of this ode makes it probable that he was not present.

υἱοῖς.] *Dat. commodi.*

22. εὔνομον.] Because Doric (Mezger), though Eunomia is also connected by Pindar with Lokrian Opus, Ol. IX. 17. For the virtues of Aegina cf. Ol. VIII. 21—30, Frag. 1 [4].

τέτραπται.] Cf. Thuk. II. 40, § 2, ἑτέροις πρὸς ἔργα τετραμμένοις (Fanshawe). The subject is ἥδε πόλις. The voice is middle rather than passive. L. and S., *s.v.* τρέπω I. 2, 3, make τραπέσθαι passive. In several cases the true passive forms ἐτρέφθην and ἐτράπην seem to mean 'was guided, turned, obliged to turn,' rather than 'betook oneself.' See Shilleto's note on Thuk. I. 76, § 2, ἀπετράπετο. For the sense to '*roam*' L. and S. compare *Il.* XIX. 212, where the corpse of Patroklos κεῖται ἀνὰ πρόθυρον τετραμμένος (!!), which illustrates Pindar's preposition ἂν for ἀνά.

23. κέλευθ. ἂν καθ.] Cf. Ol. VI. 23, ᾇ τάχος ὄφρα κελεύθῳ τ' ἐν καθαρᾷ | βάσομεν ὄκχον, Ol. VI. 73, φανερὰν ὁδόν. For metaphor cf. Nem. IX. 47.

24. For sentiment cf. Isth. I. 41—45. The poet addresses himself.

κόμπον.] Cf. Nem. VIII. 49, Isth. I. 43.

25. κιρνάμεν.] For metaphor cf. Isth. V. 3, Nem. III. 78.

ἀντὶ πόνων.] Cf. Isth. I. 46, III. 7, Nem. V. 48, VII. 16.

26. 'For indeed in the age of heroes her brave warriors were wont to win fame.'

27. ἐν.] Cf. Nem. III. 79, Ol. VII. 12, φόρμιγγι παμφώνοισί τ' ἐν ἔντεσιν αὐλῶν.

παμφώνοις.] Cf. last note and Pyth. XII. 19.

ὁμοκλαῖς.] 'Blended notes.'

28. μυρίον χρόνον.] Cf. Soph. *Oed. Col.* 617, μυρίας ὁ μυρίος | χρόνος τεκνοῦται νύκτας ἡμέρας τ' ἰών.

μελ. δὲ σοφ.] 'Now...a theme to poets.' The poet, when supporting the general statement of *vv.* 26—28 χρόνον, begins by mentioning the heroes of other States. Virtually *vv.* 30—34 ἀλλ' constitute a comparison. Cf. Pyth. I. 42 for σοφισταῖς. σεβιζόμενοι seems to agree with πολεμισταί, the insertion of γέρας ἔχει making an anacoluthon.

29. Διὸς ἕκ.] Cf. supra, v. 2.

30 ἐν μὲν Αἰτωλῶν θυσίαισι φαενναῖς
Οἰνεΐδαι κρατεροί,
ἐν δὲ Θήβαις ἱπποσόας Ἰόλαος 40
γέρας ἔχει, Περσεὺς δ' ἐν Ἄργει, Κάστορος δ' αἰχμὰ
Πολυδεύκεός τ' ἐπ' Εὐρώτα ῥεέθροις.

Ἐπ. β'.

ἀλλ' ἐν Οἰνώνᾳ μεγαλήτορες ὀργαὶ
35 Αἰακοῦ παίδων τε· τοὶ καὶ σὺν μάχαις 45
δὶς πόλιν Τρώων πράθον, ἑσπόμενοι
Ἡρακλῆϊ πρότερον,
καὶ σὺν Ἀτρείδαις. ἔλα νῦν μοι πεδόθεν·
λέγε· τίνες Κύκνον, τίνες Ἕκτορα πέφνον,
40 καὶ στράταρχον Αἰθιόπων ἄφοβον 50
Μέμνονα χαλκοάραν; τίς ἄρ' ἐσλὸν Τήλεφον
τρῶσεν ἑῷ δορὶ Καΐκου παρ' ὄχθαις;

Στρ. γ'.

τοῖσιν Αἴγιναν προφέρει στόμα πάτραν 55

30. ἐν μέν.] For μὲν—δέ with a repeated word cf. Isth. III. 7, 8.

31. Οἰνεΐδαι.] Meleagros and his brothers.

32. ἱπποσόας.] The two old MSS. ἱπποσίας.

33. Κάστορος αἰχμά.] Cf. Nem. X. 13, Pyth. XI. 61, Κάστορος βίαν, Isth. VII. 54, Μέμνονος βίαν.

34. ἀλλ'.] 'Yea, but' with more reason. This ἀλλ' is not correlative with μέν, v. 30, but extends the δὲ clauses.

Οἰνώνᾳ.] Ancient name of Aegina, cf. Isth. VIII. 23.

μεγ. ὀργαί.] 'The active great-heartedness.' Lit. 'the great-hearted impulses.' Sc. γέρας ἔχουσι from the last verse.

35. τοί.] Demonstrative.

σύν.] Cf. Isth. III. 1.

37. Cf. Nem. IV. 25, Il. V. 638, Ἀλλ' οἷόν τινά φασι βίην Ἡρακληείην | εἶναι, ἐμὸν πατέρα θρασυμέμνονα θυμολέοντα, | ὅς ποτε δεῦρ' ἐλθὼν ἕνεχ' ἵππων Λαομέδοντος—ἐξ οἴης σὺν νηυσὶ καὶ ἀνδράσι παυροτέροισιν | Ἰλίου ἐξαλάπαξε πόλιν, χήρωσε δ' ἀγυιάς. Laomedôn withheld the horses he had promised Hêrakles in return for his saving Hêsionê from the sea-monster of the Troad.

38. πεδόθεν.] Not ἐξ ἀρχῆς but *penitus*. 'Go on from this point categorically.' The adverb would not suit the literal meaning of ἐλᾶν. Mezger is bold to render 'over the ground,' comparing πεδίοιο δίεσθαι. The old Medicean MS. gives παιδόθεν. M. Schmidt proposes σπιδόθεν. Prof. Seymour ingeniously explains 'rise, O muse, from the ground to a more lofty height.'

39. Κύκνον.] Of the Troad, not the Kyknos slain by Hêrakles. For the rhetorical interrogation, cf. Pyth. IV. 70.

43. 'They (i.e. Achilles) whose mouth proclaims as their home the

διαπρεπέα νᾶσον· τετείχισται δὲ πάλαι
45 πύργος ὑψηλαῖς ἀρεταῖς ἀναβαίνειν.
πολλὰ μὲν ἀρτιεπὴς
γλῶσσά μοι τοξεύματ' ἔχει περὶ κείνων
κελαδέειν· καὶ νῦν ἐν Ἄρει μαρτυρήσαι κεν πόλις
Αἴαντος ὀρθωθεῖσα ναύταις 60

Ἀντ. γ'.

ἐν πολυφθόρῳ Σαλαμὶς Διὸς ὄμβρῳ
50 ἀναρίθμων ἀνδρῶν χαλαζάεντι φόνῳ.
ἀλλ' ὅμως καύχημα κατάβρεχε σιγᾷ· 65
Ζεὺς τά τε καὶ τὰ νέμει,
Ζεὺς ὁ πάντων κύριος. ἐν δ' ἐρατεινῷ

illustrious isle of Aegina.' For dative cf. Nem. x. 29. It is to be taken both with *στόμα* and *πάτραν*. For the plural referring to one person cf. Nem. i. 58, Frag. 53 [45], 10, 11.

44. *τετείχισται.*] 'So long since hath a tower been built up with sublime merits for men to climb' (Böckh); cf. Frag. 197 [232], *πότερον δίκᾳ τεῖχος ὕψιον, ἢ σκολιαῖς ἀπάταις ἀναβαίνει ἐπιχθόνιον γένος ἀνδρῶν*—and Ol. viii. 27, where Aegina is called *ξένοις κίονα*, also Nem. ix. 47. The virtues of the worthies of Aegina are both a conspicuous glory to the isle and an example by following which her sons may reach the height of renown.

46. *μέν.*] For *μὲν...ἀλλ' ὅμως*, *v.* 51, cf. Isth. iii. 25, O. and P. p. xxxviii.

47. *τοξεύματ'.*] A similar metaphor follows the mention of Achilles' exploits, Ol. ii. 83, cf. Ol. i. 112.

κείνων.] Aeginetans—a generalized reference to *vv.* 43, 44.

48. *κελαδέειν.*] For this infinitive and *ἀναβαίνειν* cf. Madv. § 148 *b*. Rem. 3. MSS. *κελαδῆσαι*, Bergk *κελαρύσαι*.

πόλις Αἴαντος.] Cf. Nem. iv. 48.

ὀρθωθεῖσα.] Perhaps a nautical metaphor 'righted by the mariners.' Mezger compares *v.* 44.

49. Cf. *Il.* v. 91, Hes. *W. and D.* 488, 626, for *Διὸς ὄμβρος*, Nem. ix. 38 for the kind of metaphor, and for *χαλ. φον.* cf. Isth. vi. 27, *χάλαζαν αἵματος*. For order cf. Isth. v. 18.

51. *κατάβρεχε.*] 'Drown,' rather than 'moisten,' 'steep.' Cf. Frag. 225 [269], *μὴ σιγᾷ βρεχέσθω*.

52. *τά τε καὶ τά.*] Cf. Isth. iii. 51, Pyth. vii. 22. MSS. *τά δε* (and *τάδε*) *καὶ τά*.

53. Cf. Frag. 118 [105], *θεὸς ὁ τὰ πάντα τεύχων*.

ἐν δ' ἐρατεινῷ | μέλιτι.] 'In the sphere of lovely honey (song, cf. Ol. xi. 98, *μέλιτι | εὐάνορα πόλιν καταβρέχων*, and *κίρναμεν supra, v.* 25) honours also such as this (i.e. victories in games) love a joyous song of victory.' For *ἐν* cf. O. and P. p. xxxvii., Nem. i. 34. Edd. generally join *ἐν ἐρ. μέλ.* with *καλλίνικον χάρμα* (for *ἐν* Mezger quotes *v.* 27, Ol. v. 19, Nem. xi. 17, Ol. i. 15, the last reference being apparently a slip). Nem. xi. 17, *ἐν λόγοις αἰνεῖσθαι* = 'to be praised in discussions.' In the

μέλιτι καὶ τοιαίδε τιμαὶ καλλίνικον χάρμ' ἀγαπάζοντι.
μαρνάσθω τις ἔρδων 70

Ἐπ. γ'.

55 ἀμφ' ἀέθλοισιν γενεὰν Κλεονίκου
ἐκμαθών· οὗτοι τετύφλωται μακρὸς
μόχθος ἀνδρῶν· οὐδ' ὁπόσαι δαπάναι
ἐλπίδων ἔκνισ' ὄπιν.
αἰνέω καὶ Πυθέᾳ ἐν γυιοδάμαις 75

other two cases, as in Ol. VII. 12, Nem. III. 79 (which last is the closest parallel to the alleged construction), this use of ἐν occurs in connection with musical instruments.

Dissen says "χάρμα ἐν μέλιτι h. e. μελιτόεν, cf. alia ap. Schaefer ad Longum, p. 404."

54. τοιαίδε τιμαί.] Two Schol. bear witness to a reading τοιᾷδε τιμᾷ, which Bergk adopts.

ἔρδων.] Cf. Nem. VII. 11 note.

55. ἀμφ'.] Cf. Nem. II. 17, VI. 14.

Κλεονίκου.] Cf. Nem. V. Introd.

56. ἐκμαθών.] We should say 'Let anyone learn well before he strives.' Cf. Thuk. I. 20 § 2 τύραννον ὄντα ἀποθανεῖν, Shilleto's note, and Dem. p. 530, χορηγὸς ὢν ἐπεπόνθειν. For τις Prof. Seymour wrongly compares Isth. VII. [VIII.] 1.

τετύφλωται.] 'Hath sunk into obscurity,' cf. Simonides Frag. 4, 5, ἐντάφιον δὲ τοιοῦτον οὔτ' εὑρὼς | οὔθ' ὁ πανδαμάτωρ ἀμαυρώσει χρόνος.

57. ἀνδρῶν.] 'Its men,' including Lampôn with his sons; cf. Isth. V. 73, 74.

58. ἐλπίδων.] Genitive of cause, origin, after δαπάναι, as Aristarchos (so Schol.) explained it.

ἔκνισ'.] MSS. ἔκνιζ', ἔκνιξ'. The Schol. says that Aristarchos (reading ὀπί) explained ἔκνισα τῇ φωνῇ. The reading ὀπίν gives a much better sense. The frequentative aorist is appropriate to the recurring irritation of expenses. Render 'check by frequent chafing their regard' (for games or for deities as shewn most conspicuously in devotion to games). The nom. to ἔκνισ' is the substantive clause ὁπόσ. δαπ. ἐλπ.

59. ἐν γυιοδάμαις.] Generally taken, after Hermann, with χερσί, giving the most flagrant violation of usual order to be found in Pindar. The two old MSS. give Φυλακίδα (αν). The Schol. took γυιοδάμαις for ἀθληταῖς (so too Mommsen), a notion which may have led to the corruption of πλαγαῖς to πλαγῶν (MSS.). The alteration πλαγαῖς is Hartung's. Render, 'I declare in praise of Pytheas too (as well as of Phylakidas) that Phylakidas kept on a straight course amid crushing blows, an antagonist skilled in fight by-reason-of-his-intelligence.' For χερσὶ='in boxing and wrestling,' cf. Pyth. X. 23, *supra*, *v.* 9. I take this difficult and much-disputed passage to mean simply that Phylakidas never got 'wild' in his fighting, but in spite of 'punishment' persevered in his clever tactics—thanks in part at least to his elder brother Pytheas, who either trained him or practised with him. It is strange that L. and S. say that the sense of δεξιὸς is the same Nem. III. 8 as here. There it is 'fittest,' or 'happiest,' ('best-omened');

60 Φυλακίδαν πλαγαῖς δρόμον εὐθυπορῆσαι
χερσὶ δεξιὸν νόῳ ἀντίπαλον.
λάμβανέ οἱ στέφανον, φέρε δ' εὔμαλλον μιτραν,
καὶ πτερόεντα νέον σύμπεμψον ὕμνον. 80

here 'dexterous.' Those who follow Hermann put a comma after χερσὶ and take δεξιὸν νόῳ ἀντίπαλον together, but Mommsen (after the Schol.) puts commas before and after χερσὶ δεξιόν, rendering "manibus habilem mente haud indoctiorem." Most edd. read *v.* 59 f. ἀ. κ. Π. ἐ. γ. | Φυλακίδᾳ πλαγᾶν δ. εὐθυπορῆσαι "Phylacidae plagarum cursum recta praeivisse" (Dissen). Bergk conjectures ἐν (sive ἐς) γυιοδαμᾶν Φυλακίδᾳ πλαγᾶν δρόμον εὐθυπορῆσαι. So Christ, except τοῦ for ἐν. These readings are open to the grave objection that οἱ ought to refer to ἀντίπαλον and to Phylakidas.

Nothing but apparent necessity could reconcile Dissen and others to referring the two last verses of the ode to Pytheas. The old MSS. seem to shew that the scribes of Triclinius' MSS. found both proper names in the accusative and altered the second to the dative, perhaps partly because my alteration of the first makes a hiatus (but of an admissible kind, see O. and P. p. xlii.), and partly because an accusative after αἰνέω seems so natural. Of course Πυθέᾳ is a *dat. commodi.*

62. The poet bids himself (cf. *supra*, *v.* 24) take a crown (in spirit) for Phylakidas and send therewith a fresh ode.

μίτραν.] Cf. Nem. VIII. 15, Ol. IX. 84. The epithet means 'of fine wool.'

63. πτερόεντα.] Cf. Pyth. VIII. 34, Isth. I. 64, III. 27.

ISTHMIA V. [VI.]

ON THE VICTORY OF PHYLAKIDAS OF AEGINA IN THE PANKRATION.

INTRODUCTION.

THIS Ode is in honour of the same person as the preceding ode. It was probably composed soon after the Isthmian games immediately preceding the battle of Salamis, Ol. 74. 4, B.C. 480, certainly not later than this date. It is clear that it was composed pretty soon after Nem. v. Prof. Jebb, *Journ. of Hellen. Stud.* June, 1882, p. 35, says: "In the fifth Isthmian ode, Pindar gives a most brilliant treatment to the initial episode of the very theme which occupied the east pediment of the temple at Aegina—Heracles coming to seek the aid of Telamon against Troy, when Telamon gave his guest 'a wine-cup rough with gold,' and Heracles prophesied the birth and prowess of Ajax. Here then is a case in which we can conceive that the poet's immediate theme may have occurred to his mind as he gazed on the sculptor's work in the splendid entablature of the temple; and we recall Pindar's own comparison of an opening song to the front of a stately building," Ol. VI. 3, 4. The ode was in all probability sung at a banquet in Lampôn's house. The rhythm is Dorian.

ANALYSIS.

vv.

1—9. Comparison of this ode and Nem. v. (composed for Phylakidas' elder brother) to the second and first libations at a banquet, and expression of hope that the third libation may be poured out to Olympian Zeus in honour of a victory gained by one of Lampôn's family at Olympia.

10—13. For when a man (as is the case with Lampôn) grudges no pains or expense in earning distinctions and the deity

gives him renown, he has reached the utmost limits of prosperity.

14—16. Lampôn prays that he may feel the satisfaction brought by such fill of success before he is visited by death or old age.

16—18. May Klôthô attend to his entreaties.

19—21. The poet is bound to celebrate the Aeakids when visiting Aegina.

22, 23. Broad roads carry their fame all over the world.

24—35. All have heard of Pêleus, Aias, and Telamôn, and of the exploits of the last as the companion of Hêrakles on his expedition against Troy and the Meropes of Kôs and Alkyoneus.

35—56. Hêrakles, when he went to summon Telamôn to this expedition, found him feasting; and, being invited to pour out the first libation, prayed for strength and courage for Telamôn's son. He interprets the good omen sent in answer, the appearance of an eagle, and proposes the name Aias accordingly.

56—58. Pindar can now say no more about the Aeakid heroes, as he is engaged to sing of the victorious brothers and their uncle.

58, 59. The ode shall proceed with extreme brevity, in Argive fashion.

60—66. Praise of the three victors just mentioned.

66—73. Praise of Lampôn for hospitality, moderation, prudence of speech, and patient encouragement of athletes.

74, 75. The poet offers the family a draught from the fountain of Dirkê which was raised by Mnêmosynê hard by one of the gates of Thebes.

Στρ. α'.

Θάλλοντος ἀνδρῶν ὡς ὅτε συμποσίου
δεύτερον κρατῆρα Μοισαίων μελέων

1. θάλλοντος.] Cf. Hom. δαῖτα θάλειαν, εἰλαπίνῃ τεθαλυίῃ.

ὡς ὅτε.] Cf. Ol. VI. 2.

2. δεύτερον.] For the three customary libations cf. Aesch. *Ag.* 237 [P. note], and the following Schol. on our passage, εὔχεται τὸν τρίτον τῶν ᾠδῶν κρατῆρα κεράσαι, νικήσαντος αὐτοῦ τὰ Ὀλύμπια· τὸν δὲ τρίτον κρατῆρα Διὸς Σωτῆρος ἔλεγον, καθὰ

κίρναμεν Λάμπωνος εὐάθλου γενεᾶς ὕπερ, ἐν Νεμέᾳ
μὲν πρῶτον, ὦ Ζεῦ, 5
τὶν ἄωτον δεξάμενοι στεφάνων,
5 νῦν αὔτε, Ἰσθμοῦ δεσπότᾳ,
Νηρεΐδεσσί τε πεντήκοντα παίδων ὁπλοτάτου
Φυλακίδα νικῶντος. εἴη δὲ τρίτον 10
σωτῆρι πορσαίνοντας Ὀλυμπίῳ Αἴγιναν κατὰ
σπένδειν μελιφθόγγοις ἀοιδαῖς.

Ἀντ. α'.

10 εἰ γάρ τις ἀνθρώπων δαπάνᾳ τε χαρεὶς

καὶ Σοφοκλῆς ἐν Ναυπλίῳ· "Ζεὺς παυσίλυπε, καὶ Διὸς σωτηρίου | σπονδὴ τρίτου κρατῆρος·" τὸν μὲν γὰρ πρῶτον Διὸς Ὀλυμπίου ἐκίρνασαν, τὸν δὲ δεύτερον ἡρώων, τὸν δὲ τρίτον Διὸς Σωτῆρος καθὰ καὶ Αἰσχυλος ἐν Ἐπιγόνοις "λοιβὰς Διὸς μὲν πρῶτον ὡραίον γάμον | Ἥρας τε." εἶτα· "τὴν δευτέραν γε κρᾶσιν ἥρωσιν νέμω." εἶτα· "τρίτον Διὸς Σωτῆρος εὐκταίαν λίβα." Hence Aeschylos calls Ζεὺς "σωτὴρ τρίτος" *Suppl.* 26, *Eum.* 729, 730 [P.]. Pindar's first bowl of song was Nem. v. For the metaphor cf. Isth. iv. 25.

Μοισαίων.] MSS. μοισέων.

3. Λάμπωνος.] Cf. Nem. v. Introd.

μέν.] Taken up by αὔτις *v.* 5, cf. O. and P. p. xxxviii.

4. τίν.] MSS. give text. Many edd. τίν γ'. The particle certainly emphasises the pronoun, for, having begun by winning in games sacred to Zeus, they may hope for the third victory under the auspices of Zeus of Olympia. But for the sense γ' is not really wanted, and though τὶν is short, Pyth. i. 29, Nem. x. 30, the form τεὶν shews that it *may* be long. For this dat., and δεσπότᾳ Νηρεΐδεσσί τε, cf. Pyth. iv. 23, Ol. xiii. 29.

ἄωτον στεφάνων.] Cf. Ol. v. 1, ix. 19. Here the expression is not quite superlative, 'a choice crown.'

7. εἴη.] For the accus. πορσαίνοντας cf. Ol. i. 115, Pyth. ii. 96, Nem. vii. 25, Isth. i. 64, *Od.* ii. 310, xvi. 243, Aristoph. *Ach.* 1079: with dat. Theognis 1153: for suppression of pronoun cf. Pyth. i. 29, ii. 83.

τρίτον.] Sc. κρατῆρα.

8. πορσαίνοντας.] Sc. ἡμᾶς, i. e. the poet alone or with the chorus included.

Ὀλυμπίῳ.] Not immediately 'of Olympos' but of Olympia. Of course Olympia was named from Zeus of Olympos.

κατὰ | σπένδειν.] A metrical tmesis. He 'pours over Aegina' the wine of song (cf. *infra*, *v.* 21) as he pours (in fancy) the material wine on her soil. For the compound and construction cf. Eur. *Or.* 1239, δακρύοις κατασπένδω σ', 'I make a libation over thee (the dead Agamemnon) with tears.' Secondarily the meaning 'to honour with offerings of tears' (L. and S.) is right, but κατασπένδω Δία would not be likely to occur.

9. μελιφθόγγοις.] Appropriate, as wine was sweetened with honey. For metaphor cf. Nem. iii. 77.

10. δαπάνᾳ.] Cf. Isth. iv. 57, i. 42.

καὶ πόνῳ πράσσει θεοδμάτους ἀρετάς, 15
σύν τέ οἱ δαίμων φυτεύει δόξαν ἐπήρατον, ἐσχατιαῖς
ἤδη πρὸς ὄλβου
βάλλετ' ἄγκυραν θεότιμος ἐών.
τοίαισιν ὀργαῖς εὔχεται 20
15 ἀντιάσαις ἀΐδαν γῆράς τε δέξασθαι πολιὸν
ὁ Κλεονίκου παῖς· ἐγὼ δ' ὑψίθρονον
Κλωθὼ κασιγνήτας τε προσεννέπω ἐσπέσθαι κλυ-
ταῖς 25
ἀνδρὸς φίλου Μοίρας ἐφετμαῖς.

Ἐπ. α'.

ὕμμε τ', ὦ χρυσάρματοι Αἰακίδαι,
20 τέθμιόν μοι φαμὶ σαφέστατον εἶναι
τάνδ' ἐπιστείχοντα νᾶσον ῥαινέμεν εὐλογίαις. 30

11. πράσσει.] 'Achieves,' cf. Isth. IV. 8, Pyth. II. 40, O. and P. p. xxxix.

ἀρετάς.] 'Distinctions,' cf. Nem. V. 53, Isth. I. 41. Perhaps θεοδμάτους suggested the metaphor of Isth. IV. 45.

12. σύν τέ.] 'And if at the same time,' cf. Eur. *Herc. Fur.* 785.

οἱ.] *Dat. commodi.*

φυτεύει.] Cf. Pyth. IV. 69, θεόπομποί σφισιν τιμαὶ φύτευθεν, Nem. VIII. 16.

ἐσχατιαῖς.] So the best MS. and Schol. Böckh ἐσχατιάς. Cf. Ol. III. 43, Pyth. X. 28, Nem. III. 21, 22, Isth. III. 30.

13. βάλλετ'.] For βάλλεται.

14. 'Such feelings (i.e. of satisfaction) in supreme success doth Lampôn pray that he may attain ere he be visited by death or (Isth. III. 28) hoar old age.' Dissen gives for ὀργαὶ the forced rendering "quae quis appetit." For the participle cf. Nem. VIII. 38, Isth. VI. 40, Thuk. I. 20 § 2. We should make it the principal verb. For δέξασθαι cf. *Il.* XVIII. 115, κῆρα δ' ἐγὼ τότε δέξομαι ὅπποτέ κεν δὴ | Ζεὺς ἐθέλῃ τελέσαι ἠδ' ἀθάνατοι θεοὶ ἄλλοι.

17. ἐσπέσθαι.] MSS. σπέσθαι. Edd. after Pauwe the late Epic ἔσπεσθαι, but the aorist is better. Perhaps we should read 'πεσπέσθαι, cf. Pyth. IV. 133.

κλυταῖς.] 'Loud,' cf. Ol. XIV. 19, κλυτὰν ἀγγελίαν, and Isth. VI. 19.

18. ἀνδρός.] Lampôn.

Μοίρας.] For position cf. Σαλαμίς, Isth. IV. 49.

ἐφετμαῖς.] Here 'entreaties,' 'urgent prayers,' cf. *Il.* I. 495, Θέτις δ' οὐ λήθετ' ἐφετμαῖς | παιδὸς ἑοῦ. The word usually means the 'behests' of a superior.

19. ὕμμε.] Acc. after ῥαινέμεν.

20. τέθμιον.] 'A most clear prescription,' 'most clearly prescribed.' Cf. Ol. VII. 88, XIII. 28, Nem. IV. 33, X. 33.

21. τάνδ'.] For this pronoun *not* implying the poet's presence cf. Pyth. IX. 91, Ol. VIII. 25; but here the whole tone of the ode suggests that the poet was present.

ἐπιστείχοντα.] For the change of

μυρίαι δ' ἔργων καλῶν τέτμηνθ' ἑκατόμπεδοι ἐν σχερῷ κέλευθοι,
καὶ πέραν Νείλοιο παγᾶν καὶ δι' Ὑπερβορέους·
οὐδ' ἔστιν οὕτω βάρβαρος οὔτε παλίγγλωσσος πόλις, 35
25 ἅτις οὐ Πηλέος ἀΐει κλέος ἥρωος, εὐδαίμονος γαμβροῦ θεῶν,

Στρ. β'

οὐδ' ἅτις Αἴαντος Τελαμωνιάδα
καὶ πατρός· τὸν χαλκοχάρμαν ἐς πόλεμον
ἆγε σὺν Τιρυνθίοισι πρόφρονα σύμμαχον ἐς Τροΐαν,
ἥρωσι μόχθον, 40
Λαομεδοντειᾶν ὑπὲρ ἀμπλακιᾶν
30 ἐν ναυσὶν Ἀλκμήνας τέκος.
εἷλε δὲ Περγαμίαν, πέφνεν δὲ σὺν κείνῳ Μερόπων 45

case from the dat. μοι cf. Ol. I. 10, Isth. I. 46.

ῥαινέμεν.] For metaphor cf. *supra vv.* 8, 9, Isth. III. 90, Ol. XI. [x] 97, κλυτὸν ἔθνος | Λοκρῶν ἀμφέπεσον μέλιτι | εὐάνορα πόλιν καταβρέχων, Nem. I. 13.

22. τέτμηνθ'.] Much of the ancient Greek road-making consisted in cutting rock. For metaphor cf. Ol. VI. 73, Isth. III. 19, Isth. II. 33, Nem. VII. 50, 51, and especially Nem. VI. 47.

ἑκατόμπ. ἐν σχερῷ.] A hundred feet broad continuously.

ἐν σχερῷ.] Cf. Nem. I. 69.

23. Cf. Isth. II. 41. This is a stronger expression, meaning beyond the furthest regions known (by name) to the Greek, south and north. The slaughter of Memnôn by Pêleides spread the fame of Pêleus to the south, perhaps there was a legend that Telamôn was with Hêrakles on one or both of his journeys to the Hyperboreans (cf. Ol. III. 13—34). But the expression does not require this particular interpretation, cf. Isth. III. 55.

24. παλίγγλωσσος.] Schol. ἀλλόκοτος.

25. ἀΐει.] MSS. ἀΰει. Schol. Vet. κατακούει.

γαμβροῦ.] Cf. Nem. V. 37.

26. ἅτις] Sc. οὐκ ἀΐει.

27. τόν.] I. e. Τελαμῶνα.

χαλκοχάρμαν.] As Telamôn was ὁπλίτης this epithet may be in apposition with τόν, not in agreement with πόλεμον.

28. Τρωΐαν.] MSS. τροίαν. The phrase ἥρωσι μόχθον (in apposition with Τρωΐαν) refers to both Trojan wars.

μόχθον.] Cf. Isth. VII. 11.

29. MSS. give -τίαν, -κίαν. Kayser gives the text after the Schol.

30. For the late position of the subject cf. *infra, vv.* 35, 40, Ol. XI. [x] 31, 34, O. and P. p. XXXVI.

31. Περγαμίαν.] Sc. γῆν. Cf. Eur. *Phoen.* 571, φέρ' ἣν ἕλῃς γῆν τήνδ'...τροπαῖα πῶς ἀναστήσεις Διί; 573, ἑλὼν πάτραν.

ἔθνεα, καὶ τὸν βουβόταν οὔρεϊ ἴσον
Φλέγραισιν εὑρὼν Ἀλκυονῆ σφετέρας οὐ φείσατο
χερσὶν βαρυφθόγγοιο νευρᾶς 50

Ἀντ. β'.

35 Ἡρακλέης. ἀλλ' Αἰακίδαν καλέων
ἐς πλόον τοῦτον κύρησεν δαινυμένων.
τὸν μὲν ἐν ῥινῷ λέοντος στάντα κελήσατο νεκταρέαις
σπονδαῖσιν ἄρξαι 55
καρτεραίχμαν Ἀμφιτρυωνιάδαν,
ἄνδωκε δ' αὐτῷ φέρτατος
40 οἰνοδόκον φιάλαν χρυσῷ πεφρικυῖαν Τελαμών,
ὁ δ' ἀνατείναις οὐρανῷ χεῖρας ἀμάχους 60
αὔδασε τοιοῦτον ἔπος· Εἴ ποτ' ἐμᾶν, ὦ Ζεῦ πάτερ,
θυμῷ θέλων ἀρᾶν ἄκουσας,

κείνῳ.] Τελαμῶνι. For theme cf. Nem. IV. 25—30.

Μερόπων.] Men of Kôs. As Hêrakles was worshipped at Kos as Alexis (Mezger), the Meropes whom he conquered may have been Egyptian or Kârian or Phoenician oppressors of Greek inhabitants.

32. βουβόταν.] So called because he had 'lifted' the cattle of Hêlios from Erythia. For the epithets with and without the article cf. O. and P. p. xxxvi. For the simile cf. *Il.* XIII. 754, ὡρμήθη δρεῖ νιφόεντι ἐοικώς (of Hektôr).

33. Φλέγραισιν.] In Thrace, cf. Nem. I. 67.

σφετέρας.] I.q. ἑάς, see L. and S.

35. καλέων.] Is this future?

36. ἐς πλόον.] To the abovementioned voyage. The old Vatican MS. reads ἐς πλόον κήρυσσε δαινυμένων, leaving a lacuna of a spondee's length before the last word; Triclinian MSS. ἐς πλόον κύρησε πάντων δαινυμένων. Mommsen from Schol. ἐ. π. τοῦτον κύρησεν δαινύμενον. Pauwe ἐ. π. κήρυξεν ἀστῶν δαινυμένων. From the Schol. I get ἐ. π. τοῦτον κύρησεν δαινυμένου. The τοῦτον is natural as the account goes back to the beginning of the story of the Trojan expedition.

37. ἄρξαι.] Mezger compares for the construction with dat. Nem. II. 25, where ἀδυμελεῖ φωνᾷ is most likely, as I took it, dative of manner. The Schol. says that this scene is ἐκ τῶν μεγάλων Ἡοιῶν (see L. and S. ἠοῖος, II.).

39, 40. φέρτατος—Τελαμών.] For order cf. O. and P. p. xxxvi.

πεφρικυῖαν.] 'Embossed,' 'rough,' cf. Verg. *Aen.* XII. 87, *auro squalentem alboque orichalco...loricam*, ib. IX. 263, *aspera signis pocula.* According to a Schol. Aristarchos said the metaphor was from a boar, φρίξας εὖ λοφιήν (*Od.* XIX. 446).

41. οὐρανῷ.] *Dat. termini.* Cf. O. and P. p. xxxvii.

42. τοιοῦτον.] MSS., old τοιοῦτόν τι, new τοιοῦτόν τ'. Even without a following ϝ—ον can be long, cf. Pyth. IX. 114, Nem. I. 51, 69, VI. 60.

43. θέλων.] Cf. Ol. II. 97, Pyth.

Ἐπ. β'.

νῦν σε, νῦν εὐχαῖς ὑπὸ θεσπεσίαις
λίσσομαι παῖδα θρασὺν ἐξ Ἐριβοίας 65
ἀνδρὶ τῷδε, Ξεῖνι', ἅμαρ μοιρίδιον τελέσαι·
τὸν μὲν ἄρρηκτον φυάν, ὥσπερ τόδε δέρμα με νῦν περιπλανᾶται
θηρός, ὃν πάμπρωτον ἀέθλων κτεῖνά ποτ' ἐν Νεμέᾳ· 70
θυμὸς δ' ἐπέσθω. ταῦτ' ἄρα οἱ φαμένῳ πέμψεν θεὸς
ἀρχὸν οἰωνῶν μέγαν αἰετόν· ἁδεῖα δ' ἔνδον νιν ἔκνιξεν χάρις,

Στρ. γ'.

εἰπέν τε φωνήσαις ἅτε μάντις ἀνήρ· 75

II. 69 (MSS. θέλων, some edd. ἑκὼν), x. 5, Nem. 84 note.

44. ὑπό.] For the unusual use of the preposition = 'by means of,' cf. Ol. v. 6, ὑπὸ βουθυσίαις (ἐγέραρεν), Pyth. v. 94, ῥανθεῖσαν ὑπὸ χεύμασιν, Nem. VII. 84.

46. Old Vat. MS. ἀνδρὶ τοῖδε ξεῖνον ἀμόν, μ. τ. Old Medicean MS. ἀνδρὶ τόνδε κεῖνον ἀμὸν μ. τ. Triclinian MSS. ἀνδρὶ τῷ δε, ξεῖνον ἀμὸν μ. τ. Hermann and Böckh follow these last MSS. except in reading τῷδε for τῷ δε, interpreting 'a son to make my friend perfectly happy.' For ξ. ἀ. Rauchenstein would read ξεινοτίμῳ, Schnitzer ξεινιόν μου. Bergk ἀνδρα τόνδε ξεῖνον ἀμὸν μ. τ. I propose the text or κεῖνον ἦμαρ μοιρίδιον, comparing Pyth. IV. 255, καὶ ἐν ἀλλοδαπαῖς | σπέρμ' ἀρούραις τουτάκις ὑμετέρας ἀκτῖνος ὅλβου δέξατο μοιρίδιον | ἅμαρ ἢ νύκτες. Cf. also μόρσιμος αἰών, of Epaphos' birth, Aesch. *Suppl.* 46. I think that ἅμαρ μοιρίδιον is the accusative, like δεύτερον ἅμαρ, Isth. III. 85, and that τελέσαι is to be referred to Ζεὺς τέλειος, who was usually invoked before the first libation, a similar use being found in Eur. *Bacchae*, 100, ἔτεκεν δ' ἀνίκα Μοῖραι τέλεσαν ταυρόκερων θεόν.

47. τὸν μέν.] 'To make him.' Zeugma with τελέσαι. The particle μέν is to be taken with φυάν, correlative with θυμὸς δέ, v. 49, cf. Nem. IX. 39.

ἄρρηκτον.] 'Stout,' 'stalwart,' not 'invulnerable.' Pindar seems to have told elsewhere of Aias having been wrapped up in Hêrakles' lion's skin and thereby rendered invulnerable, cf. Schol. *Arg. ad* Soph. *Aiac.*

φυάν.] For the meaning 'physique' cf. Isth. VI. 22, cf. also φύσιν, Nem. VI. 5, Isth. III. 67.

ὥσπερ.] For the compendious construction cf. Nem. IX. 41.

48. πάμπρωτον ἀέθλων.] Accusative of general agreement. Cf. Ol. II. 4.

49. θυμὸς δ' ἐπέσθω.] 'And let his spirit correspond.' Cf. Ol. II. 22. Don. Others, 'let the spirit (of a lion) accompany (the lion's strength).'

φαμένῳ.] Cf. Nem. IX. 43.

50. Observe the expressive sounds of this line.

ἔκνιξεν.] 'Thrilled him.'

Ἔσσεταί τοι παῖς, ὃν αἰτεῖς, ὦ Τελαμών·
καί νιν ὄρνιχος φανέντος κέκλετ' ἐπώνυμον εὐρυβίαν
Αἴαντα, λαῶν
ἐν πόνοις ἔκπαγλον Ἐνυαλίου. 80
ὣς ἆρα εἰπὼν αὐτίκα
ἕζετ'. ἐμοὶ δὲ μακρὸν πάσας ἀναγήσασθ' ἀρετάς·
Φυλακίδᾳ γὰρ ἦλθον, ὦ Μοῖσα, ταμίας
Πυθέᾳ τε κώμων Εὐθυμένει τε· τὸν Ἀργείων τρόπον 85
εἰρήσεταί πᾳ κ' ἐν βραχίστοις.

Ἀντ. γ'.

ἄραντο γὰρ νίκας ἀπὸ παγκρατίου,
τρεῖς ἀπ' Ἰσθμοῦ, τὰς δ' ἀπ' εὐφύλλου Νεμέας,
ἀγλαοὶ παῖδές τε καὶ μάτρως. ἀνὰ δ' ἄγαγον ἐς φάος
οἵαν μοῖραν ὕμνων· 90
τὰν Ψαλυχιδᾶν δὲ πάτραν Χαρίτων
ἄρδοντι καλλίστᾳ δρόσῳ,
τόν τε Θεμιστίου ὀρθώσαντες οἶκον τάνδε πόλιν 95
θεοφιλῆ ναίοισι. Λάμπων δὲ μελέταν
ἔργοις ὀπάζων Ἡσιόδου μάλα τιμᾷ τοῦτ' ἔπος,
υἱοῖσί τε φράζων παραινεῖ, 100

53. 'And Zeus calls (idiomatic aorist) him, by a name commemorative of the appearance of the bird, mighty Aias.' Apollodôros gives the same derivation. In Soph. *Αἰ.* 430—432 we have, as Prof. Jebb rightly says, a pun, not an etymology.

56. *μακρόν.*] Cf. Nem. x. 4, 19. *ἀρετάς.*] Instances of the worth of the folk of Aegina. This verse refers back to *v.* 22.

58. For these names cf. Nem. v. Introd. *τὸν Ἀργείων τρόπον.*] Cf. Aesch. *Supp.* 196, 269 [P.], *μακράν γε μὲν δὴ ῥῆσιν οὐ στέργει πόλις.* Soph. Frag. 411, *μῦθος γὰρ Ἀργολιστὶ συντέμνειν βραχύς.* Dorians of Argolis had colonised Aegina.

59. *κ'.*] For *κε* (*ἄν*) with the future cf. Nem. vii. 68.

61. *τὰς δ'.*] Cf. Ol. xii. 6, *πόλλ' ἄνω, τὰ δ' αὖ κάτω,* Nem. ix. 43.

62. Cf. Isth. iii. 39—42. *οἵαν.*] Exclamatory, cf. Ol. ix. 89, 93.

64. For metaphor cf. Nem. viii. 40.

65. *ὀρθώσαντες.*] Cf. Pyth. iv. 60, Isth. i. 46.

67. Hes. *W. and D.* 409, *οὐ γὰρ ἐτωσιοεργὸς ἀνὴρ πίμπλησι καλιήν, | οὐδ' ἀναβαλλόμενος· μελέτη δέ τε ἔργον ὀφέλλει.* Pindar of course means athletic exercises by *ἔργοις.*

Ἐπ. γ'.

ξυνὸν ἄστει κόσμον ἑῷ προσάγων.
70 καὶ ξένων εὐεργεσίαις ἀγαπᾶται,
μέτρα μὲν γνώμᾳ διώκων, μέτρα δὲ καὶ κατέχων·
γλῶσσα δ' οὐκ ἔξω φρενῶν· φαίης κέ νιν ἀνδράσιν
ἀεθληταῖσιν ἔμμεν 105
Ναξίαν πέτραις ἐν ἄλλαις χαλκοδάμαντ' ἀκόναν.
πίσω σφε Δίρκας ἁγνὸν ὕδωρ, τὸ βαθύζωνοι κόραι
75 χρυσοπέπλου Μναμοσύνας ἀνέτειλαν παρ' εὐτειχέσιν
Κάδμου πύλαις. 110

69. ξυνόν.] Cf. Ol. vii. 21, xi. [x.] 11.

70. εὐεργεσίαις.] Dat. of cause. Cf. Ol. vi. 90.

71. For the repetition of a word with μὲν—δὲ cf. Isth. iii. 8. For sentiment cf. Hes. *W. and D.* 692, μέτρα φυλάσσεσθαι, καιρὸς δ' ἐπὶ πᾶσιν ἄριστος.

72. οὐκ ἔξω φρενῶν.] 'Does not go beyond the bounds of wisdom.' Schol. οὐ προπετῶς φθέγγεται. Mezger, 'does not say one thing and mean another.'

φαίης, κ.τ.λ.] MSS. φαίης κέ νιν ἄνδρ' (ἄνδρα) ἐν ἀθληταῖσιν. Heyne, Hermann, Böckh, φ. κ. ν. ἀνδράσιν ἀθ. Mommsen, φ. κ. Μένανδρον ἐν ἀεθλ., after the Triclinian gloss, τὸν ἀλείπτην Μένανδρον εἶναι ἔξοχον, which is a wrong interpretation drawn from Nem. viii. 48. Bergk gives the text. So the Schol. εἴποι δ' ἄν τις αὐτὸν τὸν Λάμπωνα, εἶναι τοιοῦτον ἄνδρα ἐν τοῖς ἀθληταῖς, οἷαν, κ.τ.λ. The Schol., however, needlessly regards Lampôn as a trainer.

73. Ναξίαν.] The Schol. says that the best whetstones were those of Naxos in Krête.

χαλκοδάμαντ'.] For this termination in the feminine gender cf. ἀνδροδάμαντ' Ἐριφύλαν Nem. ix. 16, ποταμίᾳ Ἀκράγαντι Pyth. vi. 6.

74. πίσω.] I will offer them as my ξείνιον a draught. For the future referring to the time of recitation cf. Ol. xi. [x.] 79, 84, Pyth. ix. 89. The causal forms πίσω, ἐνέπισε (Frag. 88 [77]) are referred to the late πιπίσκω by lexicographers. For the double accusative cf. ποτίζω.

σφε.] The Psalychidae. For Pindar's house near the fountain of Dirkê cf. O. and P. pp. xv, xvi.

75. χρυσοπέπλου.] Our phrase 'golden memories' recommends this epithet to us, but very likely it recalled some celebrated picture or piece of sculpture in Pindar's time.

εὐτειχέσιν.] 'Of the well-built walls.'

ISTHMIA VI. [VII.]

ON THE VICTORY OF STREPSIADAS OF THEBES IN THE PANKRATION.

INTRODUCTION.

STREPSIADAS, a Theban, nephew of Strepsiadâs son of Diodotos, probably gained the victory celebrated in this ode at the Isthmian festival of Ol. 81. 2, April, B.C. 456, soon after the disastrous defeat of the Thebans by the Athenians at Oenophyta, which threw the government of Thebes into the hands of the democratic party. In this battle Strepsiadâs the elder, maternal uncle of the victor, had fallen (*vv.* 24—36).

The rhythm is Lydian with Aeolian measures.

ANALYSIS.

vv.

1—15. Thêbâ is asked in which of the ancient glories of Thebes she feels most delight.

16—21. But as men forget what is not immortalized in verse, the poet bids the chorus celebrate in song Strepsiadâs.

21—23. For he has won the prize in the pankration at Isthmos, and is richly endowed by nature and made illustrious by minstrelsy,

24—36. And has given delight to his namesake and maternal uncle, who had recently died fighting like a hero for his country.

37—39. The poet was bitterly grieved at the defeat and the deaths of his countrymen, but now Poseidôn offers him calm after the storm.

39—42. A prayer that divine envy may not disturb his tranquil enjoyment of whatever pleasure presents itself as he awaits age and death.

42, 43. For all must die alike, but are unequal in fortune.

43—47. If a mortal be ambitious, he is too puny to mount to Olympos.

47, 48. Sweets unjustly enjoyed are in the issue most bitter.

49—51. Invocation to Apollo to grant Strepsiadâs victory at the Pythian games.

Στρ. α'.

Τίνι τῶν πάρος, ὦ μάκαιρα Θήβα,
καλῶν ἐπιχωρίων μάλιστα θυμὸν τεὸν
εὔφρανας; ἦ ῥα χαλκοκρότου πάρεδρον
Δαμάτερος ἀνίκ' εὐρυχαίταν
5 ἄντειλας Διόνυσον, ἢ χρυσῷ μεσονύκτιον νίφοντα
δεξαμένα τὸν φέρτατον θεῶν, 5

Ἀντ. α'.

ὁπότ' Ἀμφιτρύωνος ἐν θυρέτροις
σταθεὶς ἄλοχον μετῆλθεν Ἡρακλείοις γοναῖς; 10

2. καλῶν ἐπιχωρίων.] 'Local glories;' the phrase is used in a rather different sense, Pyth. v. 108.

3. ἦ ῥα.] Cf. Pyth. ix. 37, xi. 38.

χαλκοκρότου.] An epithet of Rhea transferred to Dêmêtêr, 'worshipped with clash of bronze,' i.e. of cymbals or ἠχεῖα.

πάρεδρον.] The connection between Dionysos and Dêmêtêr, wine and corn, is natural: Ter. *Eun.* 4. 5. 6, *sine Cerere et Libero friget Venus.* They are represented together on several antique gems. Mariette, *Traité des pierres gravées*, ii. p. 1, Pl. xxxii.

5. χρυσῷ νίφοντα.] 'Snowing gold at midnight.' For the dative cf. Isth. iv. 50, Nikophôn (Athênaeos, vi. p. 269 E), νιφέτω μὲν ἀλφίτοις | ψακαζέτω δ' ἄρτοισιν, ὑέτω δ' ἔτνει. For the adverbial use of adjective cf. Ol. xiv. 11, xiii. 17. L. and S., regardless of order, join μεσ. δεξαμένα, but as the legends of Zeus and showers of gold at Argos and Rhodes (Ol. vii. 34, Philostr. *Imag.* 2. 27, Ῥοδίοις δὲ λέγεται χρυσὸς ἐξ οὐρανοῦ ῥεῦσαι καὶ διαπλῆσαι σφῶν τὰς οἰκίας καὶ στενωποὺς νεφέλην ἐς αὐτοὺς ῥήξαντος τοῦ Διός) very likely rested at least partly on a shower of meteors, μεσονύκτιον is quite appropriately attached to νίφοντα. It seems as if one of these stories attached to πολύχρυσοι, ἀγλααὶ Θῆβαι.

7. γοναῖς.] Cf. Nem. x. 17. Dative of purpose; Schol. Vet. ἐπὶ ταῖς Ἡ. γ. Cf. Isth. vii. 27. Dissen compares however Nem. x. 69, ἐφορμαθεὶς ἄκοντι θοῷ.

ἢ ὅτ' ἀμφὶ Τειρεσίᾳ πυκιναῖσι βουλαῖς;
ἢ ὅτ' ἀμφ' Ἰόλαον ἱππόμητιν;
10 ἢ Σπαρτῶν ἀκαμαντολογχᾶν; ἢ ὅτε καρτερᾶς Ἄδρα-
στον ἐξ ἀλαλᾶς ἀμπέμψας ὀρφανὸν 15

Ἐπ. α'.

μυρίων ἑτάρων ἐς Ἄργος ἵππιον;
ἢ Δωρίδ' ἀποικίαν οὕνεκεν ὀρθῷ
ἔστασας ἐπὶ σφυρῷ
Λακεδαιμονίων, ἕλον δ' Ἀμύκλας 20
15 Αἰγεῖδαι σέθεν ἔκγονοι, μαντεύμασι Πυθίοις;
ἀλλὰ παλαιὰ γὰρ
εὕδει χάρις, ἀμνάμονες δὲ βροτοί,

Στρ. β'.

ὅ τι μὴ σοφίας ἄωτον ἄκρον 25
κλυταῖς ἐπέων ῥοαῖσιν ἐξίκηται ζυγέν,

8. Edd., after Heyne, needlessly read πυκναῖς Τειρεσίαο, but by taking *ι* as y (the accent going back in pronunciation to the preceding syllable) we can keep to the MSS. In this line and the next ἢ ὅτ' scans as one long syllable; Mommsen reads ἤ' for ἠὲ in both places. For ἀμφὶ βουλαῖς, ἀμφ' Ἰόλαον, 'concerning,' after εὔφρανας θυμὸν τεὸν mentally supplied from above, cf. O. and P. p. xxxvii. The construction of ἀμφὶ with two different cases but the same sense in consecutive lines is remarkable.

10. Σπαρτῶν.] The warriors who sprung from the *sown* teeth of the dragon slain by Kadmos. The five survivors of their internecine fight (Ov. *Met.* III. 126) helped Kadmos to found Thebes and founded five Theban families. The gen. is causal, cf. Madv. § 61 *b*, Rem. 1.

ἀλαλᾶς.] Cf. Nem. III. 60, where in the note read a comma after Pyth. I. 72.

12. For the theme cf. Pyth. V. 64—76, Pyth. I. 65. For the order Δωρίδ' ἀποικίαν...Λακεδαιμονίων cf. Isth. III. 36, Pyth. IV. 214—216.

12, 13. ὀρθῷ...ἐπὶ σφυρῷ.] Cf. Hor. *Epp.* II. 1. 176, *securus cadat an recto stet fabula talo*, where Orelli quotes Pers. 5. 104, *recto vivere talo*, Eur. *Helen.* 1449, ὀρθῷ βῆναι ποδί. Cf. also Ol. XIII. 72, ἀνὰ δ' ἔπαλτ' ὀρθῷ ποδί. Kallim. *in Dian.* 128, τῶν δ' οὐδὲν ἐπὶ σφυρὸν ὀρθὸν ἀνέστη.

15. μαντεύμασι.] Causal dative.

16. ἀλλὰ...γάρ.] 'But, since....' κώμαζ' ἔπειτεν, 'then, this being the case, celebrate, &c.' The ἀλλὰ dismisses the topic of the ancient glories of Thebes somewhat sadly, still they are not dead but only asleep, cf. Isth. III. 41.

17. ἀμνάμονες.] A hit at the Lacedaemonians for not helping Thebes before Oenophyta.

18. σοφίας.] 'Poetry.'

ἄωτον.] Cf. Isth. I. 51.

19. κλυταῖς.] 'Sounding'? Cf. Ol. XIV. 19, Isth. V. 17.

κώμαζ' ἔπειτεν ἁδυμελεῖ σὺν ὕμνῳ
καὶ Στρεψιάδᾳ· φέρει γὰρ Ἰσθμοῖ
νίκαν παγκρατίου· σθένει τ' ἔκπαγλος ἰδεῖν τε μορφάεις, ἄγει τ' ἀρετὰν οὐκ αἴσχιον φυᾶς.

Ἀντ. β'.

φλέγεται δ' ἰοβοστρύχοισι Μοίσαις,
μάτρωΐ θ' ὁμωνύμῳ δέδωκε κοινὸν θάλος,
χάλκασπις ᾧ πότμον μὲν Ἄρης ἔμιξεν,
τιμὰ δ' ἀγαθοῖσιν ἀντίκειται.
ἴστω γὰρ σαφές, ὅστις ἐν ταύτᾳ νεφέλᾳ χάλαζαν αἵματος πρὸ φίλας πάτρας ἀμύνεται,

Ἐπ. β'.

λοιγὸν [ἀμύνων] ἐναντίῳ στρατῷ,
ἀστῶν γενεᾷ μέγιστον κλέος αὔξων
ζώων τ' ἀπὸ καὶ θανών.

ῥοαῖσιν] Dat. of means with ἐξίκηται, of remote object with ζυγέν.

ζυγέν.] Cf. Isth. III. 3. The metaphor is here of a tree planted by the water-side, only slightly different from that of Nem. VIII. 40. Edd. placed a full stop after this word.

20. κώμαζ'.] 'Revel in the kômos.'

21. Στρεψιάδᾳ.] *Dat. commodi*, cf. Nem. II. 24.

φέρει.] 'He is winner of,' cf. Nem. III. 18.

22. νίκαν παγκρατίου.] Cf. Isth. IV. 19, ἀρετὰ παγκρατίου.

σθένει, κ.τ.λ.] Cf. Nem. III. 19, Ol. VIII. 19, IX. 94 for sentiment; also Isth. V. 47—49.

ἄγει ἀρετάν.] 'He holds virtue to be as fair a possession as fair physique' (Isth. V. 47). For ἄγει cf. Soph. *Ant.* 34, τὸ πρᾶγμ' ἄγειν | οὐχ ὡς παρ' οὐδέν. Dissen renders ἄγει, '*habet*'...*veluti merces, opes*, *Od.* I. 184.

αἴσχιον.] Predicative, as is usual with this construction. For such an *accusative* which Cookesley says does not occur cf. Madv. § 1 *b*, Rem. 3, χρησιμώτερον νομίζουσι χρήματα ἢ ἀδελφούς (Xen. *Memor.* 2. 3. 1). Dissen does not take the neuter adjective as predicative, though Matthiae, to whom he refers, gives no parallel case. Mommsen reads αἰσχίω.

23. φλέγεται.] Cf. Ol. IX. 22, Isth. III. 61.

δ'.] 'Accordingly,' cf. Isth. III. 90.

ἰοβοστρύχοισι.] So Schmid. MSS. δ' ἰοπλοκάμοισι against scansion, Mommsen δὲ ϝιοπλόκοισι. Cf. Ol. VI. 30.

24. κοινόν.] Cf. Pyth. V. 96, VI. 15. 'Of interest to him.'

θάλος.] 'Wreath,' but used with reference to *vv.* 18, 19.

25. An inversion of the use of μίσγω found Ol. I. 22.

26. ἀντίκειται.] 'Is the meed' in return for their life.

27. For metaphor cf. Isth. IV. 49, Simonidês, Frag. 89, 106.

28. ἀμύν.] Thiersch, ἄντα φέρων.

30. ζώων.] Participle.

τὺ δέ, Διοδότοιο παῖ, μαχατὰν
αἰνέων Μελέαγρον, αἰνέων δὲ καὶ Ἕκτορα 45
Ἀμφιάρηόν τε,
εὐανθέ' ἀπέπνευσας ἁλικίαν

Στρ. γ'.

35 προμάχων ἀν' ὅμιλον, ἔνθ' ἄριστοι 50
ἔσχον πολέμοιο νεῖκος ἐσχάταις ἐλπίσιν.
ἔτλαν δὲ πένθος οὐ φατόν· ἀλλὰ νῦν μοι
Γαιάοχος εὐδίαν ὄπασσεν
ἐκ χειμῶνος. ἀείσομαι χαίταν στεφάνοισιν ἁρμόζων.
ὁ δ' ἀθανάτων μὴ θρασσέτω φθόνος 55

Ἀντ. γ'.

40 ὅ τι τερπνὸν ἐφάμερον διώκων
ἔκαλος ἔπειμι γῆρας ἔς τε τὸν μόρσιμον

ἀπὸ...θανών.] Tmesis.

31. Strepsiadâs, the uncle of the victor.

32. αἰνέων.] '*Aemulatus*,' Dissen. Meleagros was brother to Hêrakles' wife Deianeira, and is thus connected with Theban legends. Hektôr was said to be buried in Thebes by the fountain Oedipodia, Paus. IX. 18. Aristot. (Pseudepigraph. Bergk 46 [41]), Ἕκτορι τόνδε μέγαν Βοιώτιοι ἄνδρες ἔτευξαν | τύμβον ὑπὲρ γαίης, σῆμ' ἐπιγιγνομένοις. These two heroes fell fighting for their country like Strepsiadâs, the victor's uncle. The allusion to Amphiarâos is less special, but not open to reasonable objection. Bergk's violent alteration to ἀν' Ἀμφιάρειον involving alterations of the two corresponding verses is quite unwarrantable. If Strepsiadâs fell near Amphiarâos' shrine, that would quite account for the mention of the hero.

34. ἁλικίαν.] 'His manhood's prime in its full blossom.' Cf. Simonidês, Frag. 114 [61], ἀφ' ἱμερτὴν ἔπνεεν ἡλικίην.

36. ἔσχον πολέμοιο νεῖκος.] Homeric, cf. *Il.* XIV. 57, XIII. 271.

ἐλπίσιν.] For the sense cf. Nem. I. 32.

38. For metaphor cf. Isth. III. 35.

40. ἐφάμερον.] Not 'short-lived,' L. and S., but *in diem*. Cf. Eur. *Cycl.* 336, φαγεῖν τοὐφ' ἡμέραν.

διώκων.] For the (to us) inversion of participle and verb cf. Isth. IV. 56, V. 15. For sentiment cf. Pyth. VIII. 92, ἐν δ' ὀλίγῳ βροτῶν | τὸ τερπνὸν αὔξεται. οὕτω δὲ καὶ πιτνεῖ χαμαί, | ἀποτρόπῳ γνώμᾳ σεσεισμένον. Cookesley quotes, *Ille potens sui | laetusque deget cui licet in diem | dixisse uixi*. Hor. *Od.* III. 29, 41.

41. The poet himself was about sixty-six at the assumed date of this ode, but the prayer is of general application. Here ἔκαλος seems to mean "in unambitious ease," i.e. holding aloof from party strife. He seems to warn his oligarchical hearers not to aim at supremacy in the state, but to rest content in the assurance that democratic

αἰῶνα. θνάσκομεν γὰρ ὁμῶς ἅπαντες·
δαίμων δ' ἄϊσος· τὰ μακρὰ δ' εἴ τις 60
παπταίνει, βραχὺς ἐξικέσθαι χαλκόπεδον θεῶν ἕδραν·
ὅ τοι πτερόεις ἔρριψε Πάγασος

Ἐπ. γ'.

45 δεσπόταν ἐθέλοντ' ἐς οὐρανοῦ σταθμοὺς 65
ἐλθεῖν μεθ' ὁμάγυριν Βελλεροφόνταν
Ζηνός. τὸ δὲ πὰρ δίκαν
γλυκὺ πικροτάτα μένει τελευτά.
ἄμμι δ', ὦ χρυσέᾳ κόμᾳ θάλλων, πόρε, Λοξία, 70
50 τεαῖσιν ἁμίλλαισιν
εὐανθέα καὶ Πυθοῖ στέφανον.

licence, τὸ πὰρ δίκαν γλυκύ, will be punished in good time.

44. παπταίνει.] Cf. Ol. I. 114, Isth. VII. 13.

βραχύς.] 'Too puny to,' cf. Nem. X. 19 for construction, and for sentiment Pyth. X. 27, ὁ χάλκεος οὐρανὸς οὔ ποτ' ἀμβατὸς αὐτοῖς.

ὅ τοι.] MSS. ὅτι (so Böckh, "quandoquidem"). Schol. ὁ γὰρ δή.

45. Medic. MSS. ἐθέλοντεσ οὐρανοὺσ σταθμούσ.

47. Ζηνός.] For order cf. O. and P. p. xxxvi, Isth. IV. 19, 20, 43, 44, V. 28, 30, *ib.* 39, 40, VII. 28, 29, *ib.* 49, 50.

49. χρυσέᾳ.] Lit. "with luxuriant golden hair." The Pythian games fell about four months after the first Isthmian games in an Olympiad.

51. εὐανθέα.] Cf. *supra*, *v.* 34.

καί.] 'Even.'

Πυθοῖ.] So Choeroboskos (Bekker, *Anec.*, Tom. III. p. 1202). Perhaps αἰδοῖ should be read *Il.* X. 238.

ISTHMIA VII. [VIII.]

ON THE VICTORY OF KLEANDROS OF AEGINA IN THE PANKRATION.

INTRODUCTION.

KLEANDROS, son of Telesarchos of Aegina, had been victorious as a pankratiast at Nemea and at the Isthmos. There is much difficulty in determining the date. Mezger would place it between the battles of Salamis and Plataea, but the ode is clearly Isthmian, and as Salamis was fought after the Isthmian games of B.C. 480, Ol. 74. 4, I do not see that this is possible. Most authorities give the *Nemean* games next after the battle of Plataea, which would be in the year B.C. 477 according to Unger, according to Böckh in the supposed 'Winter Nemea,' six months after the battle and siege of Thebes. The first Isthmia of Ol. 75 fell in April B.C. 478 (not long after the date of the supposed winter Nemea), when Melissos of Thebes was victor in the pankration. I infer that the ode was composed for the Isthmian festival of B.C. 478, Kleandros' victory having been gained at one of the three consecutive Isthmian festivals immediately preceding the Battle of Salamis (April, B.C. 484, 482, 480), Phylakidas being the successful pankratiast on the other two of these three occasions (cf. Isth. v. Introd.). As this ode was a commission for the celebration at a fixed date of a victory gained two or more years before, it was probably composed before Isth. III, i.e. before April, B.C. 478, as might be gathered from the less cheerful tone of Isth. VII. compared with Isth. III.

The vocabulary, which presents an unusual proportion of exclusively epic words, and the somewhat tame effect produced by frequent demonstrative pronouns at the beginnings of clauses bear evidence to the painful effort made by the poet in rousing himself

from his troubles to compose a triumphal strain. The ode was recited in or before the πρόθυρον of Telesarchos' house. The rhythm is Aeolo-Lydian.

ANALYSIS.

vv.

1—13. The poet rouses himself and the chorus from grief, of which the worst is over, to requite Kleandros for his victory with an ode of triumph.

13, 14. It is always best to attend to the immediate future.

14, 15. Fate is treacherous and makes the current of life turn and shift.

15, 16. But if liberty remain even such troubles as those of Thebes admit of healing.

It is a manly duty to cherish bright hopes, and it is a duty for a Theban born and bred to offer a choice song to Aegina.

17—23. Because she and Thêbâ are sisters, beloved of Zeus, who made the latter queen of Thebes, while the former bore to him Aeakos.

23, 24. He settled disputes even for immortals.

24, 25. His descendants are distinguished for bravery and wisdom.

26—47. [Myth] Consequently when Zeus and Poseidôn were rivals with respect to Thetis, who was destined to bear a son mightier than his sire, Themis persuaded them to agree to her marriage with Peleus.

47, 48. Of Achilles' youthful prowess accordingly poets have sung.

49—58. The exploits and glorious death of Achilles are mentioned.

59, 60. By mourning for Achilles the immortals showed their approval of celebrating worthy men in song after their death.

61. This is right now also,

61—63. And the car of the Muse hastens on to raise a memorial of song in honour of Nikokles.

63, 64. Honour him for his Isthmian victory in the boxing match;

64, 65. Since he had already defeated his neighbours.

65. His cousin Kleandros does him credit.
65—67. Let his compeers weave wreaths of myrtle in honour of Kleandros;
67, 68. Since he has won at Megusa and Epidauros.
69, 70. He has made it easy for a worthy man to praise him, by winning distinctions in his youth.

Στρ. α'.

Κλεάνδρῳ τις ἁλικίᾳ τε λύτρον
εὔδοξον, ὦ νέοι, καμάτων
πατρὸς ἀγλαὸν Τελεσάρχου παρὰ πρόθυρον ἰὼν ἀνεγειρέτω
κῶμον, Ἰσθμιάδος τε νίκας ἄποινα, καὶ Νεμέᾳ 5

1. τις.] The indefinite pronoun with the active is often found in Greek where we should use a passive, while in other cases it occasionally refers to a definite person or persons, sometimes with deliberate vagueness, sometimes with solemn mysteriousness, sometimes with sinister or pathetic effect. Cf. Nem. VIII. 50, where it means the poet, while here it means the chorus, ὦ νέοι, *v.* 2, also being addressed to the chorus. Matthiae, §§ 487, 511, quotes Soph. *Ai.* 245, ὥρα τιν' (us) ἤδη κάρα καλύμμασι κρυψάμενον ποδοῖν κλοπὰν ἀρέσθαι, *ib.* 1138, τοῦτ' εἰς ἀνίαν τοῦπος ἔρχεταί τινι (thee). Aristoph. *Ran.* 552, 554. Cookesley's 'every one' (Dissen *omnes*) is not wrong, as an explanation, if we limit it to 'of you, the chorus,' as *infra v.* 65, ἁλίκων τις = 'every one of his equals in age;' in *Il.* XVII. 227, it means 'every one of you my allies.' Professor Seymour, for "'some one,' 'many a one,'" compares *Il.* II. 382, where however μέν τις...δέ τις seem to mean 'some of you, others of you' (Dissen refers to this place to support 'Pron. τὶς usitatum in hortationibus ubi omnes intelliguntur'). Cookesley (after Dissen) cites for 'every one' Herod. VIII. 109, where Matthiae's alternative 'let the houses be rebuilt' is better, for Themistokles cannot have meant literally 'every one' to build and sow. He also cites *Il.* XXI. 126, where 'many a one,' not 'every one,' is meant. In rendering into English, our own indefinite pronouns should generally be used in such cases, as our idiom somewhat resembles the Greek.

ἁλικίᾳ τε.] Generally taken as a hendiadys (cf. Hor. *Od.* III. 4. 43. Mezger's three quotations from Pindar, *inf. vv.* 46, 55, Nem. VIII. 46, are quite irrelevant); but from *v.* 67, I infer that the poet bids the chorus raise the kômos-song for Kleandros and his youthful companions in the kômos (cf. Pyth. II. 74).

λύτρον καμάτων.] Cf. Pyth. V. 99, τὸ καλλίνικον λυτήριον δαπανᾶν μέλος χάριεν, Ol. VII. 77, τόθι λύτρον συμφορᾶς οἰκτρᾶς γλυκύ, Isth. IV. 25, ἀντὶ πόνων.

3. παρὰ πρόθυρον.] Cf. Nem. I. 19.

4. ἄποινα.] Accusative of general agreement, cf. Isth. III. 7, *infra v.* 63.

Νεμέᾳ.] Dative for locative, cf. Nem. X. 35, Isth. IV. 18.

5 ἀέθλων ὅτι κράτος ἐξεῦρε. τῷ καὶ ἐγώ, καίπερ ἀχνύ-
μενος θυμόν, αἰτέομαι χρυσέαν καλέσαι 10
Μοῖσαν. ἐκ μεγάλων δὲ πενθέων λυθέντες
μήτ' ἐν ὀρφανίᾳ πέσωμεν στεφάνων, 15
μήτε κάδεα θεράπευε· παυσάμενοι δ' ἀπράκτων κακῶν
γλυκύ τι δαμωσόμεθα καὶ μετὰ πόνον·
ἐπειδὴ τὸν ὑπὲρ κεφαλᾶς 20
10 τὸν Ταντάλου λίθον παρά τις ἔτρεψεν ἄμμι θεός,

Στρ. β'.

ἀτόλματον Ἑλλάδι μόχθον. ἀλλ' ἐ-
μοὶ δεῖμα μὲν παροιχόμενον

5. ἀέθλων κράτος.] 'Victory in games,' cf. Isth. iv. 19, vi. 22.

τῷ.] Cf. *infra v.* 65; 'wherefore.'

ἀχνύμενος.] Grieving over the troubles of Thebes (see Introd.) and in particular for the death of Nikokles, cf. *infra vv.* 61—63.

αἰτέομαι.] For the pass. of persons cf. Aesch. *Choeph.* 471 and Paley's note. This use of the simple verb is almost confined to the participles.

χρυσέαν.] Cf. Isth. ii. 26.

Μοῖσαν καλ.] Cf. Nem. iii. 1.

μεγάλων.] Cf. καρτεράν, *v.* 13. They are still in grief and anxiety which can only be thrown off by an effort, but the worst is over.

6. ἐν.] Cf. Pyth. i. 74.

στεφάνων.] 'Festive garlands,' *i.e.* festivity and song, cf. *infra v.* 67, Eur. *Herc. Fur.* 676, μὴ ζῴην μετ' ἀμουσίας, ἀεὶ δ' ἐν στεφάνοισιν εἴην.

7. ἀπράκτων καλῶν.] mss. ἄπρηκ. 'From bootless, idle, sorrow.' Cf. *Il.* xxiv. 522, ἄλγεα δ' ἔμπης | ἐν θυμῷ κατακεῖσθαι ἐάσομεν, ἀχνύμενοί περ· | οὐ γάρ τις πρῆξις πέλεται κρυεροῖο γόοιο, also *ib. v.* 550.

8. δαμωσόμεθα.] 'We will delight the city folk with.' Cf. Aristoph. *Pax*, 797, ascribed by a Schol. to Stêsichoros' *Oresteia*, τοιάδε χρὴ Χαρίτων δημώματα καλλικόμων τὸν σοφὸν ποιητὴν ὑμνεῖν, the words τὸν σοφὸν ποιητὴν being of course Aristophanes'. This Schol. interprets δαμώματα δὲ τὰ δημοσία ᾀδόμενα. The Grammarians seem to ascribe the sense δημοκοπεῖν, παίζειν to Plato. Cf. Dobson on Plato, *Tim.* p. 161 (ii. i. 217). Perhaps δήμωμα is rather a 'popular song,' 'popular phrase,' than 'a jest' or 'popular pastime.'

καὶ μετὰ πόνον.] 'Though after a painful effort.'

10. τόν.] mss. τε, Böckh γε, Mommsen καί, Bergk ἄτε. I propose τὸν which is corrupted *infra v.* 65.

For theme cf. Ol. i. 54—58, Bergk, *Anacreontea*, 22 [20], ἡ Ταντάλου ποτ' ἔστη | λίθος Φρυγῶν ἐν ὄχθαις.

παρά...ἔτρ.] Tmesis.

ἄμμι.] *Dat. commodi.*

11. Ἑλλάδι μόχθον.] Cf. Isth. v. 28.

ἀλλ' ἐμοί.] So mss. Böckh ἀλλά μοί, Bergk ἀλλ' ἐμ' οὐ with καρτερᾶν μεριμνᾶν.

12. δεῖμα...παροιχόμενον.] mss. δ. μ. παροιχομένων. Mezger δειμά-

καρτερὰν ἔπαυσε μερίμναν· τὸ δὲ πρὸ ποδὸς ἄρειον
ἀεὶ *σκοπεῖν* 25
χρῆμα πᾶν. δόλιος γὰρ αἰὼν ἐπ' ἀνδράσι κρέμαται,
15 ἑλίσσων βίου πόρον· ἰατὰ δ' ἐστὶ βροτοῖς σύν γ' ἐλευθερίᾳ 30
καὶ τά. χρὴ δ' ἀγαθὰν ἐλπίδ' ἀνδρὶ μέλειν·
χρὴ δ' ἐν ἑπταπύλοισι Θήβαις τραφέντα 35
Αἰγίνᾳ χαρίτων ἄωτον προνέμειν,
πατρὸς οὕνεκα δίδυμαι γένοντο θύγατρες Ἀσωπίδων
ὁπλόταται, Ζηνί τε ἄδον βασιλέϊ. 40
ὃ τὰν μὲν παρὰ καλλιρόῳ
20 Δίρκᾳ φιλαρμάτου πόλιος ᾤκισσεν ἀγεμόνα·

των παροιχομένων with *θεὸς* for suppressed subject. Mommsen *χάρμα μὲν παροιχομένων* suggested by the Schol. *ἐμοὶ δὲ τῶν φθασάντων κακῶν τόν τε φόβον καὶ τὴν μέριμναν αἱ νῦν τῆς νίκης εὐφροσύναι ἔλυσαν.* For the construction of the text, 'the passing by of the terror,' cf. Ol. IX. 103 note, Pyth. XI. 22, 23, Thuk. I. 100 *fin.* *οἷς πολέμιον ἦν τὸ χωρίον αἱ Ἐννέα ὁδοὶ κτιζόμενον*, also Nem. VI. 2, IX. 6.

13. The MSS. give no infinitive verb. The Scholl. give *σκοπεῖν καὶ εὖ διατιθέναι* and *προβλέπειν* and *ἀντέχεσθαι.* Thiersch, Böckh give *σποπεῖν*: Bergk now reads *ὁρᾶν* before *ἀεί.* For the infinitive cf. Ol. VII. 25. For *τὸ πρὸ ποδὸς* cf. Pyth. III. 60, X. 61, *τῶν δ' ἕκαστος ὁρούει, | τυχὼν κεν ἁρπαλέαν σχέθοι φροντίδα τὰν πὰρ ποδός· | τὰ δ' εἰς ἐνιαυτὸν ἀτέκμαρτον προνοῆσαι*, and for sentiment Ol. XII. 7.

14. *χρῆμα πᾶν.*] Here *πᾶν* = 'in every case,' cf. Nem. V. 16. Bergk reads *χρῆμα. πανδόλιος.*

αἰών.] Cf. Isth. III. 18. For sentiment cf. Nem. XI. 43.

ἐπ'...κρέμαται.] Tmesis. Cf. Simonidês Frag. 39 [54], *ἀνθρώπων ὀλίγον μὲν κάρτος, ἄπρακτοι δὲ μεληδόνες, αἰῶνι δὲ παύρῳ πόνος ἀμφὶ πόνῳ· ὁ δ' ἄφυκτος ὁμῶς ἐπικρέμαται θάνατος.* Archiloch. Frag. 53 [45], *μηδ' ὁ Ταντάλου λίθος τῆσδ' ὑπὲρ νήσου κρεμάσθω.*

15. *ἑλίσσων.*] Cf. Isth. III. 18.

βίου πόρον.] For metaphor cf. Ol. II. 33. Some MSS. give *βιότου*, cf. Isth. III. 23.

σύν γ' ἐλευθερίᾳ.] 'So freedom but remain.'

καὶ τά.] 'Even such a fate as ours.' Cf. *Od.* V. 259, *ὁ δ' εὖ τεχνήσατο καὶ τά* (Prof. Seymour).

χρή.] Cf. Isth. III. 7, 8.

16. *χαρίτων.*] Cf. Isth. III. 8, Frag. 53. 2, 'songs.'

προνέμειν.] 'To give lavishly.' 'For that from her sire were born maidens twain, youngest of Asôpos' daughters.' For the daughters of Asôpos cf. Ol. VI. 84.

19. *ὅ.*] Masc. demonstrative, cf. *vv.* 23, 49. Paley however takes it to be for *δι' ὅ.*

τάν.] Thêbâ.

20. *φιλαρμ.*] Cf. Frag. 83 [73]. 5.

ἀγεμόνα.] Only here used in the feminine gender. 'As tutelary deity.'

Στρ. γ'.

σὲ δ' ἐς νᾶσον Οἰνοπίαν ἐνεγκὼν
*κοιμᾶτο, δῖον ἔνθα τέκες 45
Αἰακὸν βαρυσφαράγῳ πατρὶ κεδνότατον ἐπιχθονίων· ὃ καὶ
δαιμόνεσσι δίκας ἐπείραινε· τοῦ μὲν ἀντίθεοι 50
25 ἀρίστευον υἱέες υἱέων τ' ἀρηΐφιλοι παῖδες ἀνορέᾳ
χάλκεον στονόεντ' ἀμφέπειν ὅμαδον· 55
σώφρονές τ' ἐγένοντο πινυτοί τε θυμόν.
ταῦτα καὶ μακάρων ἐμέμναντ' ἀγοραί,
Ζεὺς ὅτ' ἀμφὶ Θέτιος ἀγλαός τ' ἔρισας, Ποσειδᾶν, γάμῳ, 60
ἄλοχον εὐειδέα θέλων ἑκάτερος
ἑὰν ἔμμεν· ἔρως γὰρ ἔχεν.
30 ἀλλ' οὔ σφιν ἄμβροτοι τέλεσαν εὐνὰν θεῶν πραπίδες, 65

Στρ. δ'.

ἐπεὶ θεσφάτων ἐπάκουσαν· εἶπε δ'
εὔβουλος ἐν μέσοισι Θέμις,

21. σέ.] Aegina.

Οἰνοπίαν.] A variation of Οἰνώνη, Nem. VIII. 7, the old name of Aegina. Cf. Ov. *Met.* VII. 472, latere inde sinistro | Oenopiam Minos petit Aeacideïa regna; | Oenopiam ueteres appellauere; sed ipse | Aeacus Aeginam genitricis nomine dixit.

ἐνεγκών.] Bergk φέρων ἐκοιμᾶτο, Kayser ἐ. κοίμασε, Hermann ἔνεικε κοιμᾷ τε. The dative after κοιμᾶτο is supplied from σέ. See L. and S.

25. ἀρίστευον.] Cf. *Il.* XI. 746, ἀριστεύεσκε μάχεσθαι.

χάλκεον.] Defines while στονόεντα is descriptive, cf. στονόεις σίδαρος Soph. *Tr.* 887; πλαγά, Aesch. *Pers.* 1053.

ἐγένοντο.] 'Proved themselves,' cf. Nem. III. 71, Pyth. II. 72.

27. ἔρισας.] MSS. and Mommsen, Schol. and Edd. ἔρισαν, taking Ποσειδᾶν as nominative.

γάμῳ.] 'With a view to wedlock.' Dative of purpose, cf. Isth. VI. 7.

28. θέλων.] So MSS. Böckh εὐειδέ' ἐθέλων, but cf. Ol. II. 97, Isth. V. 43.

29. ἐάν.] Taken with ἄλοχον εὐειδέα. For order cf. O. and P. p. xxxvi.

ἔχεν.] MSS. εἶχεν, ἕλεν. For suppression of object cf. Pyth. II. 17.

30. εὐνάν.] Cf. Ol. VII. 6. The word is probably allied to our *wont*, Ger. Gewohnheit, wohnen.

31. ἐπάκουσαν.] Böckh after Medicean MSS. ἤκουσαν. Schol. τῶν μεμοιραμένων κατήκουσαν. Bergk ἐσυνῆκαν, Kayser θαύματ' ἄϊον ἐννεπεν δὲ—. Text, Tricl. MSS.

εἶπε δ'.] So MSS. Böckh εἶπεν.

εἵνεκεν πεπρωμένον ἦν, φέρτερον γόνον ἄνακτα πατρὸς τεκεῖν 70
ποντίαν θεόν, ὃς κεραυνοῦ τε κρέσσον ἄλλο βέλος
διώξει χερὶ τριόδοντός τ' ἀμαιμακέτου, Διΐ γε μισγομέναν 75
ἢ Διὸς παρ' ἀδελφεοῖσιν. ἀλλὰ τὰ μὲν
παύσατε· βροτέων δὲ λεχέων τυχοῖσα
υἱὸν εἰσιδέτω θανόντ' ἐν πολέμῳ, 80
χεῖρας Ἄρεΐ τ' ἐναλίγκιον στεροπαῖσί τ' ἀκμὰν ποδῶν.
τὸ μὲν ἐμόν, Πηλέϊ γάμου θεόμορον 85
ὀπάσσαι γέρας Αἰακίδᾳ,
ὄντ' εὐσεβέστατον φάτις Ἰωλκοῦ τράφειν πεδίον·

Στρ. ε'.

ἰόντων δ' ἐς ἄφθιτον ἄντρον εὐθὺς
Χείρωνος αὐτίκ' ἀγγελίαι· 90
μηδὲ Νηρέος θυγάτηρ νεικέων πέταλα δὶς ἐγγυαλιζέτω

33. MSS. give text, the last syllable of *γόνον* being long (cf. Pyth. IX. 114, Nem. I. 51, 69, VI. 60). Edd. have altered variously. If I altered I should read *παῖδα* for *γόνον*, as the supposed hiatus before (*F*)*άνακτα* might cause alteration.

εἵνεκεν.] Equivalent to *ὀθούνεκα* like *οὕνεκα* = 'that.' Don. would read *οὕνεκεν*. Prôteus repeats this prophecy to Thetis, Ov. *Met.* XI. 221. Ammônios, *s.v. οὕνεκα*, says that Kallimachos wrongly used *εἵνεκα* = *ὅτι*.

34. *ποντίαν θεόν.*] Thetis.

35. *Διΐ γε.*] MSS. omit *γε*. *Διΐ* is one long syllable. Edd. *Ζηνί*.

μισγομέναν.] 'If united.' The particle *ἂν* (*κε*), added by Bergk, is not wanted in the apodosis, as the consequence is certain. For the theme cf. Apoll. Rhod. IV. 797. Aesch. *Prom. Vinct.* 786, 7 (Paley's notes), 941. Bergk reads *Δὶ δαμαζομέναν*. By zeugma *μισγομέναν* is taken as *εὐναζομέναν* with *Διὸς παρ' ἀδελφεοῖσι*.

τὰ μέν.] 'This prospect,' or 'this rivalry.' Note the transition to *oratio recta*.

37. Note the chiasmus.

MSS. *ἄρεϊ χεῖρας* (*χέρας*) *ἐναλ.*

38. *τὸ μὲν ἐμόν.*] 'It is my counsel.'

θεόμορον.] MSS. *θεάμοιρον* | *ὀπάσαι*. There is here almost a case of hypallage; cf. O. and P. p. XXXV, Nem. III. 38, Pyth. IV. 255, *ὑμετέρας ἀκτῖνος ὄλβου*.

40. *φάτις.*] Böckh gives the text. MSS. *φασὶν* (*φάσ'*) *Ἰαωλκοῦ*. Bergk *φρασὶν* and *τράφεν*.

For Pêleus cf. Nem. III. 33, IV. 50—68.

42. *ἀγγελίαι.*] Abstract for concrete.

αὐτίκ'.] 'At once,' *εὐθὺς* goes with *ἐς*, 'straight to.'

43. *νεικέων πέταλα.*] 'Let not ...put into our hands votes about quarrels.' In Athens sometimes, and at Syrakuse, the letters indicat-

ἄμμιν· ἐν διχομηνίδεσσιν δὲ ἑσπέραις ἐρατὸν
45 λύοι κεν χαλινὸν ὑφ' ἥρωϊ παρθενίας. ὣς φάτο Κρονί-
δαις 95
ἐννέποισα θεά· τοὶ δ' ἐπὶ γλεφάροις
νεῦσαν ἀθανάτοισιν· ἐπέων δὲ καρπὸς 100
οὐ κατέφθινε. φαντὶ γὰρ ξύν' ἀλέγειν
καὶ γάμον Θέτιος ἄνακτα. καὶ νεαρὰν ἔδειξαν
σοφῶν 105
στόματ' ἀπείροισιν ἀρετὰν Ἀχιλέος·
ὃ καὶ Μύσιον ἀμπελόεν
50 αἵμαξε Τηλέφου μέλανι ῥαίνων φόνῳ πεδίον, 110

Στρ. ε'.

γεφύρωσέ τ' Ἀτρεΐδαισι νόστον,
Ἑλέναν τ' ἐλύσατο, Τρωΐας
ἶνας ἐκταμὼν δορί, ταί μιν ῥύοντό ποτε μάχας ἐναριμ-
βρότου
ἔργον ἐν πεδίῳ κορύσσοντα, Μέμνονός τε βίαν 115

ing ballot-votes were scratched on olive-leaves. See L. and S. *s. vv.* πεταλισμός, ἐκφυλλοφορέω.

44. διχομηνίδεσσιν.] Cf. Eur. *Iph. in Aul.* 716, 717, τίνι δ' ἐν ἡμέρᾳ γαμεῖ; | ὅταν σελήνης εὐτυχὴς ἔλθῃ κύκλος. For the plur. Dissen compares νύκτες Pyth. IV. 256. Perhaps the plural covers the sixteenth day of the month, which is ἀνδρογόνος ἀγαθή, Hes. *W. and D.* 783.

45. λύοι.] For the active, which generally refers to the bridegroom, cf. Eur. *Alc.* 177.

ἐπί.] Tmesis, ἐπίνευσαν.

καρπός.] Cf. Aesch. *Sept. c. Theb.* 614 [P.], εἰ καρπὸς ἔσται θεσφάτοισι Λοξίου, *Eum.* 684.

46. ξύν'.] MSS. ξυναλέγειν. Text Böckh. Cf. Soph. *Oed. Col.* 1752.

47. καὶ γάμον.] Explains the cognate acc. ξύν'.

καί.] 'And accordingly' (Mezger). Bergk reads ἄνακτας. αἰϊνέαν τ'.

ἔδειξαν.] Plural with distributive neuter plural. Old MSS. νέ' ἀνέδ. Triclin. νέαν ἔδ. Text Schmidt.

σοφῶν.] 'Poets.' For the theme cf. Nem. III. 43—58.

49. ὅ.] Cf. *supra vv.* 19, 50. Cf. Isth. IV. 41 for the subject.

51. The metaphor is perhaps suggested by the famous bridges of the Persians. It occurs again in Polybius I. 10, ἐᾶσαι Καρχηδονίους οἰονεὶ γεφυρῶσαι τὴν εἰς Ἰταλίαν αὐτοῦ διάβασιν.

53. ἶνας.] Cf. Lat. *nervi*, Plato, *Rep.* 411 B, ἐκτέμνειν ὥσπερ τὰ νεῦρα ἐκ τῆς ψυχῆς.

ῥύοντο.] 'Hindered,' cf. *v.* 1, Nem. IX. 23.

54. κορύσσοντα.] In the active this verb seems to mean 'to be at the head of,' 'to make a head (crest) of,' see references given by L. and S.

Μέμνονός τε βίαν.] For Memnôn cf. Isth. IV. 40, Nem. III. 63, Ol. II.

55 ὑπέρθυμον Ἕκτορά τ' ἄλλους τ' ἀριστέας· οἷς δῶμα
Φερσεφόνας 120
μανύων Ἀχιλεύς, οὖρος Αἰακιδᾶν,
Αἴγιναν σφετέραν τε ῥίζαν πρόφαινεν.
τὸν μὲν οὐδὲ θανόντ' ἀοιδαὶ ἔλιπον, 125
ἀλλά οἱ παρά τε πυρὰν τάφον θ' Ἑλικώνιαι παρθένοι
στάν, ἐπὶ θρῆνόν τε πολύφαμον ἔχεαν.
ἔδοξ' ἄρα καὶ ἀθανάτοις, 130
60 ἐσλόν γε φῶτα καὶ φθίμενον ὕμνοις θεᾶν διδόμεν.

Στρ. ζ'.

τὸ καὶ νῦν φέρει λόγον, ἔσσυταί τε
Μοισαῖον ἅρμα Νικοκλέος
μνᾶμα πυγμάχου κελαδῆσαι. γεραίρετέ μιν, ὃς Ἴσθμιον ἂν νάπος 135
Δωρίων ἔλαχεν σελίνων· ἐπεὶ περικτίονας
65 ἐνίκασε δή ποτε καὶ κεῖνος ἄνδρας ἀφύκτῳ χερὶ κλονέων. 140

83. For the formula cf. Ol. I. 88, Pyth. XI. 61, Isth. IV. 33.

55. οὖρος.] See L. and S. s. v. (B).

σφετέραν τε.] Not a case of hendiadys (Prof. Seymour), but = 'and his stock,' the Achaean Aeakids. For the metaphor cf. Ol. II. 46. For the idea cf. Isth. IV. 43.

56. μὲν...ἀλλά.] Cf. O. and P. p. xxxvii, Isth. III. 25, 34, IV. 46, 51. The hiatus in this line is of an unusual character, cf. O. and P. p. xlii.

57. Cf. *Od.* xxiv. 58—64.

οἱ.] Rather *dat. commodi* than possessive dative (O. and P. p. xxxvii, Nem. X. 29, Isth. IV. 43).

58. ἐπὶ...ἔχεαν.] Tmesis.

60. διδόμεν.] Cf. Pyth. IV. 67, for sentiment cf. Isth. III. 7.

61. φέρει λόγον.] 'Is reasonable.' But Pyth. VIII. 38, λόγον φέρεις, 'thou earnest the praise.'

62. Cf. Isth. II. 2, Ol. VI. 22—27.

63. μνᾶμα.] Acc. of general agreement, cf. Pyth. I. 58, κελαδῆσαι ποινὰν τεθρίππων, also Isth. III. 7.

κελαδῆσαι.] For inf. cf. Madv. § 148 *a* Rem.

γεραίρετέ μιν.] Old MSS. γεραίρεταί μιν, new γεραῖραι τέ μιν.

ἂν νάπος.] Hermann from old MSS. ἀναπο. New MSS. ἂν πέδον. Cf. Isth. III. 11 for the idea.

64. Δωρ. σελ.] Cf. Isth. II. 15.

64. περικτίονας.] Cf. Nem. XI. 19.

65. καὶ κεῖνος.] MSS. κἀκεῖνος. So in Ol. II. 99, perhaps read with Mommsen and Bergk καὶ κεῖνος (old MSS. κἀ κεῖνος, κἀκεῖνος) for ἐκεῖνος new MSS., Edd.

τὸν μὲν...γενεά.] Old MSS. against scansion τὸ μὲν...γενεάν. For sentiment cf. Pyth. VIII. 36, Isth. III. 14.

κριτοῦ.] 'Distinguished.' Cf. Pyth. IV. 50, Nem. VII. 7.

τὸν μὲν οὐ κατελέγχει κριτοῦ γενεὰ
πατραδελφεοῦ· ἁλίκων τῷ τις ἅβρὸν 145
ἀμφὶ παγκρατίου Κλεάνδρῳ πλεκέτω
μυρσίνας στέφανον. ἐπεί νιν Ἀλκαθόου τ' ἀγὼν σὺν τύχᾳ
ἐν Ἐπιδαύρῳ τε πρὶν ἔδεκτο νεότας· 150
τὸν αἰνεῖν ἀγαθῷ παρέχει·
70 ἥβαν γὰρ οὐκ ἄπειρον ὑπὸ χειᾷ καλῶν δάμασεν.

66. Κλεάνδρῳ.] *Dat. Commodi* 'in honour of.'

ἁλίκων τῷ τις.] Cf. *supra*, *v.* 1 and for τῷ *v.* 5.

67. μυρσίνας.] Cf. Isth. III. 87. The revellers in the kômos were to wear wreaths of myrtle.

Ἀλκαθόου.] The games at Megara held in celebration of the death of Alkathoos son of Pelops.

σὺν τύχᾳ.] 'With prosperous issue.' Cf. Nem. VII. 11, X. 25.

68. MSS. ἐν Ἐ. τε νεότας πρὶν ἔδεκτο. Hermann. ἐν Ἐ. τε ν. δέκετο πρίν. The text is Bergk's and also mine.

69. παρέχει.] Cf. Eur. *El.* 1080, καίτοι καλῶς γε σωφρονεῖν παρεῖχέ σοι [Mezger]. Cf. also Herod. I. 9, III. 142. 'It is easy,' 'opportunity presents itself.' Note that it requires ἀρετὰ to appreciate and duly celebrate ἀρετά.

70. 'For he did not make his youth a thrall to obscurity for lack of essaying noble deeds.' Strictly ὑπὸ χειᾷ goes with ἄπειρον 'having no experience (through keeping close) in a nook (hole)—of noble deeds.' For the general meaning cf. Isth. III. 48. The order is strained.

I.

ΙΣΘΜΙΟΝΙΚΑΙ.

1. [4.] *

Κλεινὸς Αἰακοῦ λόγος, κλεινὰ δὲ καὶ ναυσικλυτὸς
Αἴγινα· σὺν θεῶν δέ νιν αἴσᾳ
Ἄλλου τε καὶ Αἰγιμιοῦ Δωριεὺς ἐλθὼν στρατὸς
ἐκτίσσατο· τῶν μὲν ὑπὸ στάθμᾳ νέμονται
5 οὐ θέμιν οὐδὲ δίκαν ξείνων ὑπερβαίνοντες· οἷοι δ' ἀρετὰν
δελφῖνες ἐν πόντῳ, ταμίαι τε σοφοὶ
Μοισᾶν ἀγωνίων τ' ἀέθλων.

1A. = B[4] 2.

ὁ δὲ θέλων τε καὶ δυνάμενος ἁβρὰ πάσχειν
τὰν Ἀγαμήδει τε Τροφωνίῳ Ἑκαταβόλου συμβουλίαν
λαβών.

1. Given in the Medicean family of MSS., apparently the exordium of Isth. VIII [IX].

1. 2. αἴσᾳ.] Cf. Nem. VI. 49.

1. 3, 4. Cf. Pyth. I. 61—65.

1. 5. Cf. Ol. VIII. 20—30, Pyth. VIII. 21—27.

1. 6. δελφῖνες.] For their speed cf. Pyth. II. 50, 51, Nem. VI. 66, Frag. 219 [258].

ταμίαι.] Cf. Nem. VI. 27.

1. 7. ἀέθλων.] 'Prizes.'

1 A. Schol. Lucian. *Dial. Mort.* III. Edited from Vatican MS. (Pal. 73) by E. Rhode, *Philologus*, XXXV. 199. The Schol. ascribes the above fragment to one of Pindar's Isthmian (MS. ΙΣΟΜΙΟΝΙΚΩΝ) odes in honour of the Rhodian boxer Kasmylos (cf. Simonides, *Epig.* 154 [212], Εἰπὸν τίς, τίνος ἐσσί, τίνος πατρίδος, τί δ' ἐνίκης; | Κασμύλος, Ἐυαγόρου, Πύθια πύξ, Ῥόδιος.

1 A. 1. ἁβρὰ πάσχειν.] Cf. Solôn, 24 [5], 4.

1 A. 2. Cf. Frag. 31 [26].

2. [1.] = B[4] 5.

Αἰολίδαν δὲ Σίσυφον κέλοντο
ᾧ παιδὶ τηλέφαντον ὄρσαι γέρας
ἀποφθιμένῳ Μελικέρτᾳ.

3. [2.] = B[4] 7.

ὅστις δὴ τρόπος ἐξεκύλισέ νιν.

4. [3.] = B[4] 8.

Eustath. *Od.* μ'. 1715, 63, ὅτι δοκεῖ τὸ τοιοῦτον κατὰ γένος εἰρῆσθαι οὐδέτερον, ὡς ἐμφαίνει Πίνδαρος ἐν Ἰσθμιονίκαις εἰπὼν τρία κρᾶτα ἤτοι κράατα.

5. = B[4] 9.

Serv. Virg. *Georg.* I. 31, "Generum vero pro marito positum multi accipiunt,...nam et Pindarus ἐν τοῖς Ἰσθμίοις γαμβρὸς ἀντὶ τοῦ νυμφίου dixit."

II.

ΥΜΝΟΙ.

ΥΜΝΟΣ Α ΘΗΒΑΙΟΙΣ.

6. 7. [5. 6.] = B[4] 29. 30.

6. Ἰσμηνὸν ἢ χρυσαλάκατον Μελίαν,

2. The Isthmian games were originally founded as the funeral games of Melikertes. This fragment is preserved as τὸ ἐν Ἰσθμιονίκαις Πινδάρου by Apollônios Dyskolos, *de Synt.* II. 21, p. 156, where he explains that ᾧ is not τῷ Σισύφου, for Pindar calls Melikertes Ἀθαμαντιάδαν (Bergk 4, Frag. 6), but τῷ αὐτῆς, i.e. Ἰνοῦς. So the Introductory Schol. to the Isthmians says χορεύουσαι τοίνυν ποτὲ αἱ Νηρεΐδες ἐφάνησαν τῷ Σισύφῳ καὶ ἐκέλευσαν ἐς τιμὴν τοῦ Μελικέρτου ἄγειν τὰ Ἴσθμια.

3. Apollôn. Dyskol. *de Pron.* p. 368 A, as an instance of νιν plural. MS. ἐξεκυλίσθη.

6. Lucian. *Demosth. Encom.* c. 19; also (*vv.* 1—5 ἢ τάν-) Plutarch.

ἢ Κάδμον, ἢ σπαρτῶν ἱερὸν γένος ἀνδρῶν,
ἢ τὰν κυανάμπυκα Θήβαν,
ἢ τὸ πάντολμον σθένος Ἡρακλέος,
5 ἢ τὰν Διωνύσου πολυγαθέα τιμάν,
ἢ γάμον λευκωλένου Ἁρμονίας ὑμνήσομεν...;

* * *

7. Πρῶτον μὲν εὔβουλον Θέμιν οὐρανίαν
χρυσέαισιν ἵπποις Ὠκεανοῦ παρὰ παγᾶν
Μοῖραι ποτὶ κλίμακα σεμνὰν
ἄγον Οὐλύμπου λιπαρὰν καθ' ὁδὸν
5 σωτῆρος ἀρχαίαν ἄλοχον Διὸς ἔμμεν·
ἁ δὲ τὰς χρυσάμπυκας ἀγλαοκάρπους τίκτεν ἀλαθέας Ὥρας.

* 8. [7.] = B[4] 31.

Aristid. II. 142, Πίνδαρος δὲ τοσαύτην ὑπερβολὴν ἐποιήσατο, ὥστε ἐν Διὸς γάμῳ καὶ τοὺς θεοὺς αὐτούς φησιν ἐρομένου τοῦ Διός, εἴ του δέοιντο, αἰτῆσαι ποιήσασθαί τινας αὐτῷ θεούς, οἵτινες τὰ μεγάλα ταῦτ' ἔργα καὶ πᾶσάν γε δὴ τὴν ἐκείνου κατασκευὴν κατακοσμήσουσι λόγοις καὶ μουσικῇ. Cf. Choric. Gaz. p. 305 ed.

de Glor. Athen. c. 14, where is the story of Korinna having criticised Pindar's sparing use of myths, whereupon he composed this hymn δειξαμένου δὲ τῇ Κορίννῃ γελάσασα ἐκείνη τῇ χειρὶ δεῖν ἔφη σπείρειν ἀλλὰ μὴ δλῳ τῷ θυλάκῳ· τῷ γὰρ ὄντι συγκεράσας καὶ συμφορήσας πανσπερμίαν τινὰ μύθων ὁ Πίνδαρος εἰς τὸ μέλος ἐξέχεεν.

The Schol. on Nem. x. 1 tells us by implication that it was composed for the Thebans, and the Schol. Lucian. *l.c.* that this was the beginning of Pindar's *Hymns* (as collected and published).

6. 1. Μελίαν.] Cf. Pyth. XI. 4. For Μελίαι, a kind of nymphs, cf. Hes. *Theog.* 187. For the style, cf. the opening of Isth. VII.

7. Clem. Alexandr. *Str.* VI. 731. Böckh saw the identity of rhythm with Frag. 6, and made slight emendations accordingly.

7. 2. χρυσ. ἵππ.] Cf. Ol. I. 41, VIII. 51, of Poseidôn's horses.

Μοῖραι.] Hêsiod, *Theog.* 991 ff. makes the Moirae daughters of Zeus and Themis.

7. 3. κλίμακα.] Cf. Ol. II. 70, where Κρόνου τύρσιν seems to answer to κλ., Διὸς ὁδὸν to λιπαρὰν καθ' ὁδόν, the 'milky way,' cf. Ov. *Met.* I. 168—170.

7. 5. ἔμμεν.] For inf. cf. Isth. VII. 63, Frag. 53, 10.

7. 6. ἀλαθ. Ὥρ.] Cf. Ol. XIII. 6, Ol. XI. 53.

Boisson., ἐποίησε Πίνδαρος καὶ θεοὺς ὀκνοῦντας ὑμνῆσαι τὰς τοῦ Διὸς εἰς ἀνθρώπους φιλοτιμίας.

9. [8.] = B⁴ 32.

..... * Τοῦ θεοῦ
ἄκουσε Κάδμος μουσικὰν ὀρθὰν ἐπιδεικνυμένου *.

10. [133.] = B⁴ 33.

* Ἄνακτα τὸν * πάντων ὑπερβάλλοντα χρόνον μακάρων.

* 11A. [9.] = B⁴ 34.

Ὃς καὶ τυπεὶς ἀγνῷ πελέκει τέκετο ξανθὰν Ἀθάναν.

* 11B. [10.] = B⁴ 35.

Κείνων λυθέντων σαῖς ὑπὸ χερσίν, ἄναξ.

ΕΙΣ ΑΜΜΩΝΑ.

12. [11.] = B⁴ 36.

Ἄμμων Ὀλύμπου δέσποτα.

ΕΙΣ ΠΕΡΣΕΦΟΝΗΝ.

13. [12.] = B⁴ 37.

Πότνια θεσμοφόρε χρυσάνιον.....

9. Altered by Böckh from Aristides, II. 383, ἀλλ' ὅτι κἂν τοῖς Ὕμνοις διεξιὼν περὶ τῶν ἐν ἅπαντι τῷ χρόνῳ συμβαινόντων παθημάτων τοῖς ἀνθρώποις καὶ τῆς μεταβολῆς τὸν Κάδμον φησὶν (Πίνδαρος) ἀκοῦσαι τοῦ Ἀπόλλωνος μουσικὰν ὀρθὰν ἐπιδεικνυμένου. Plutarch. *de Pyth. Oracl.* c. 6. Cf. Pyth. III. 90.

10. Plutarch. *Quaest. Platon.* VIII. 4.

Ἄνακτα τόν.] MSS. ἄνα τῶν. Text Hermann.

11 A. Hephaestiôn, 91. An example of the *Pindaricus versus* not especially ascribed to Pindar,

11 B. *Ib.* An example of the *Iambelegus*, given just after a verse of Pindar.

12. Schol. Pyth. IX. 89. Cf. Pyth. IV. 16. Pausanias, IX. 16, tells us that Pindar dedicated a statue by Kalamis for a temple of this god at Thebes, and that a hymn to Ammôn sent by the poet to his Libyan temple was there preserved in Pausanias' time on a three-sided stêlê. Cf. Frag. 36.

13. *Vit. Pind.* Cod. Vrat. A, (O. and P. p. xii. lines 8, 9), where

ΕΙΣ ΤΥΧΗΝ.

* 14. [16.] = B⁴ 38.

Ἐν ἔργμασι δὲ νικᾷ τύχα,
οὐ σθένος.

15. 16. 17. [14. 15. 13.] = B⁴ 39. 40. 41.

Pausan. IV. 30. 6, ᾖσε δὲ καὶ ὕστερον Πίνδαρος ἄλλα τε ἐς τὴν Τύχην, καὶ δὴ καὶ φερέπολιν ἀνεκάλεσεν αὐτήν. Plut. *de fort. Rom.* c. 10, τὴν δὲ Τύχην καὶ οἱ μετ' ἐκεῖνον ἐθαύμασαν βασιλεῖς ὡς πρωτόπολιν καὶ τιθηνὸν καὶ φερέπολιν τῆς Ῥώμης ἀληθῶς κατὰ Πίνδαρον. *Ibid.* c. 4, οὐ μὲν γὰρ ἀπευθὴς (Τύχη) κατὰ Πίνδαρον, οὐδὲ δίδυμον στρέφουσα πηδάλιον.—Pausan. VII. 26. 8, ἐγὼ μὲν οὖν Πινδάρου τά τε ἄλλα πείθομαι τῇ ᾠδῇ, καὶ Μοιρῶν τε εἶναι μίαν τὴν Τύχην καὶ ὑπὲρ τὰς ἀδελφάς τι ἰσχύειν.

18. [171.] = B⁴ 42.

...Ἀλλοτρίοισιν μὴ προφαίνειν, τίς φέρεται
μόχθος ἄμμιν· τοῦτό γέ τοι ἐρέω·
καλῶν μὲν ὧν μοῖράν τε τερπνῶν ἐς μέσον χρὴ παντὶ λαῷ
δεικνύναι· εἰ δέ τις ἀνθρώποισι θεόσδοτος ἄτα
5 προστύχῃ, ταύταν σκότει κρύπτειν ἔοικεν.

* 19. [173.] = B⁴ 43.

Ὦ τέκνον,
ποντίου θηρὸς πετραίου χρωτὶ μάλιστα νόον
προσφέρων πάσαις πολίεσσιν ὁμίλει· τῷ παρεόντι δ' ἐπαινήσαις ἑκὼν
ἄλλοτ' ἀλλοῖα φρόνει.

the hymn is said to be to Dêmêtêr. Pausanias, IX. 23. 2, says that Pindar calls Ἅιδης χρυσήνιος in a hymn to Persephonê.

14. Aristid. II. 334. Cf. Isth. III. 49—53.

14—17. Cf. Ol. XII. 2.

18. Stobaeos, *Flor.* CIX. 1. For sentiment cf. P. III. 83.

19. Athênaeos, XII. 513 c.

19. 2. ποντίου θηρός.] I.e. Πολύποδος. Amphiarâos is advising

20. [23.] = B[4] 44.

Lactant. ad Stat. *Theb.* II. 85, "*Ogygii* Thebani ab Ogyge rege aut amne. Sic Pindarus in *Somniis* (Cod. Gud. Frising. Cassell. *Somnis*, Boeckh *Hymnis*)?"

21. 22. [20. 21.] = B[4] 45. 46.

Antiattic. in Bekk. An. I. 80. 8, ἀρχαιέστερον. Πίνδαρος Ὕμνοις.—Gramm. *Ibid.* 339, ἄγριος ἔλαιος, ἣν οἱ πολλοὶ ἀγριέλαιον καλοῦσιν, ἔστι παρὰ Πινδάρῳ ἐν Ὕμνοις.

23. [18.] = B[4] 47.

Et. M. 821. 59, Πίνδαρος δὲ ἐν Ὕμνοις ἐρίφων μεθομήρεον, οἷον ὁμοῦ καὶ μετ' αὐτῶν πορευόμενον.

24. [17.] = B[4] 48.

Aristid. II. 168, οὐκοῦν πρίν τινα τῶν ἀντιπάλων ἐλεῖν, ἕνα τῶν φίλων θηρεύσας ἄγεις, καὶ πέπονθας ταὐτὸν τῷ Πινδάρου Πηλεῖ, ὃς τῆς τε θήρας διήμαρτε καὶ τὸν Εὐρυτίωνα φίλτατον ὄντα ἑαυτῷ προσδιέφθειρεν. Cf. Schol. III. 463, ἐν Ὕμνοις μέμνηται Πίνδαρος, ὅτι τὸν Εὐρυτίωνα, τὸν τοῦ Ἴρου τοῦ Ἄκτορος παῖδα, ἕνα ὄντα τῶν Ἀργοναυτῶν, συνθηρεύοντα ἄκων ἀπέκτεινε Πηλεύς.

Amphilochos, cf. Athênaeos, VII. p. 317 A, πουλύποδός μοι, τέκνον, ἔχων νόον, Ἀμφίλοχ' ἥρως, | τοῖσιν ἐφαρμόζου τῶν κεν καὶ δῆμον ἵκηαι.

20. The quotation is quite unintelligible. Perhaps, as Böckh and others suggest, it begins with Ὠγυγίους δ' εὗρεν and ends with ἐς αἰπύ.

The letters in five versions run thus:

Text opite	TωCDeeyPeNoπo	NNHTHCTANe	CCIπy
Cod. Gud. opite	IωCΔ EEyPaNω	NNHTHEΦa.—NE	CCIIII
Cod. Frising. opite.	ιωC EeyPE–NONONNH–THFΦa.—Ne		CCyNy
Cod. Cassell. opite	IωCa EETPENy	NNNtHΦaNE	CCIIII
Cod. Mon. opire	IωCD eeypenoro	nnHtHeΦáHe·—	CCINHy

[The ranging is mine to exhibit the correspondences and differences as clearly as possible. All the versions have a space after the 5th letter. The other MS. spaces are indicated by—.]

25. [19.] = B⁴ 49.

Schol. Pind. Pyth. IV. 388, *ταύτην δὲ (Φρίξου μητρυιὰν) ὁ μὲν Πίνδαρος ἐν Ὕμνοις Δημοδίκην φησίν, Ἱππίας δὲ Γοργῶπιν, Σοφοκλῆς δὲ ἐν Ἀθάμαντι Νεφέλην, Φερεκύδης Θεμιστώ.*

26. [22.] = B⁴ 50.

Quintil. VIII. 6. 71, "Exquisitam vero figuram huius rei (hyperboles crescentis) deprehendisse apud principem Lyricorum Pindarum videor in libro, quem inscripsit Ὕμνους. Is namque Herculis impetum adversus Meropas, qui in insula Co dicuntur habitasse, *non igni nec ventis nec mari, sed fulmini* dicit *similem fuisse*, ut illa minora, hoc par esset."

27. 28. = B⁴ 51.

Strabo VII. T. II. p. 91 ed. Kramer, *οὐκ ὀκνοῦσι δέ τινες καὶ τὸ μέχρι τοῦ Μυρτῴου πελάγους ἅπαν καλεῖν Ἑλλήσποντον, εἴπερ, ὥς φησιν ἐν τοῖς Ὕμνοις Πίνδαρος, οἱ μεθ' Ἡρακλέους ἐκ Τροίας πλέοντες διὰ παρθένιον Ἕλλας πορθμόν, ἐπεὶ τῷ Μυρτῴῳ συνῆψαν, εἰς Κῶν ἐπαλινδρόμησαν Ζεφύρου ἀντιπνεύσαντος.*

Schol. Aristoph. *Plut.* 9, *καὶ τὰ μὲν περὶ τοῦ Πυθίου τρίποδος διαφόρως ἱστορούμενα ἐν τοῖς τοῦ Πινδάρου ὕμνοις εὐκαίρως ὑμῖν διείληπται.*

III.

ΠΑΙΑΝΕΣ.

ΕΙΣ ΑΠΟΛΛΩΝΑ ΠΥΘΙΟΝ.

29. [24.] = B⁴ 52.

Ἀμφιπόλοισι μαρνάμενον μοιριᾶν περὶ τιμᾶν ἀπολωλέναι.

29. Schol. Nem. VII. 94. From a paeân composed for Delphi. The words refer to Neoptolemos.

30. [25.] = B[4] 53.

Χρύσιαι δ' ἐξ ὑπερῴου
ἄειδον Κηληδόνες.

* 31. [26.] = B[4] 3.

Plut. *Consol. ad Apoll.* c. 14, καὶ περὶ Ἀγαμήδους δὲ καὶ Τροφωνίου φησὶ Πίνδαρος, τὸν νεὼν τὸν ἐν Δελφοῖς οἰκοδομήσαντας αἰτεῖν παρὰ τοῦ Ἀπόλλωνος μισθόν, τὸν δ' αὐτοῖς ἐπαγγείλασθαι εἰς ἑβδόμην ἡμέραν ἀποδώσειν, ἐν τοσούτῳ δ' εὐωχεῖσθαι παρακελεύσασθαι, τοὺς δὲ ποιήσαντας τὸ προσταχθέν, τῇ ἑβδόμῃ νυκτὶ κατακοιμηθέντας τελευτῆσαι. λέγεται δὲ καὶ αὐτῷ τῷ Πινδάρῳ ἐπισκήψαντι τοῖς παρὰ τῶν Βοιωτῶν πεμφθεῖσιν εἰς θεοῦ πυθέσθαι, τί ἄριστόν ἐστιν ἀνθρώποις, ἀποκρίνασθαι τὴν πρόμαντιν, ὅτι οὐδ' αὐτὸς ἀγνοεῖ, εἴ γε τὰ γραφέντα περὶ Τροφωνίου καὶ Ἀγαμήδους ἐκείνου ἐστίν. εἰ δὲ καὶ πειραθῆναι βούλεται, μετ' οὐ πολὺ ἔσεσθαι αὐτῷ πρόδηλον· καὶ οὕτω πυθόμενον τὸν Πίνδαρον συλλογίζεσθαι τὰ πρὸς τὸν θάνατον, διελθόντος δ' ὀλίγου χρόνου τελευτῆσαι.

* 32. [27.] = B[4] 54.

Pausan. x. 16. 2, τὸν δὲ ὑπὸ Δελφῶν καλούμενον ὀμφαλὸν λίθου πεποιημένον λευκοῦ, τοῦτο εἶναι τὸ ἐν μέσῳ τῆς πάσης αὐτοὶ λέγουσιν οἱ Δελφοί, καὶ ἐν ᾠδῇ τινι Πίνδαρος ὁμολογοῦντά σφισιν ἐποίησεν. Cf. Strabo, IX. 419, καὶ ἐκάλεσαν τῆς γῆς ὀμφαλόν, προσπλάσαντες καὶ μῦθον, ὃν φησι Πίνδαρος, ὅτι συμπέσοιεν ἐνταῦθα οἱ αἰετοὶ οἱ ἀφεθέντες ὑπὸ τοῦ Διός, ὁ μὲν ἀπὸ τῆς δύσεως, ὁ δ' ἀπὸ τῆς ἀνατολῆς.

30. Pausan. x. 5. 12. The κηληδόνες (Athên. VII. 290 E, Pausan. κηλήμονες) were like the Seirens. From Galen. T. XVIII. A, p. 519, Bergk gets ἐξύπερθ' αἰετοῦ for ἐξ ὑπερῴου. Golden figures representing these females were suspended under the roof of the third temple at Delphi [Don.].

31. Bergk now considers that this passage refers to the Isthmian to which the Frag. 1 A belonged.

32. The golden eagles and omphalos are represented on a statêr of Kyzikos, *Brit. Mus. Educ. Series of coins*, Period II. no. 12. Cf. Pyth. IV. 4.

* 33. [28.] = B[4] 55.

Schol. Aeschyl. *Eum.* 3, Πίνδαρός φησι πρὸς βίαν κρατῆσαι Πυθοῦς τὸν Ἀπόλλωνα, διὸ καὶ ταρταρῶσαι ἐζήτει αὐτὸν ἡ Γῆ.

34. = B[4] 56.

Himer. III. 1, χαῖρε φίλον φάος χαρίεντι μειδιόον προσώπῳ· μέλος γάρ τι λαβὼν ἐκ τῆς λύρας εἰς τὴν σὴν ἐπιδημίαν προσᾴσομαι, ἡδέως μὲν ἂν πείσας καὶ αὐτοὺς τοὺς λόγους λύραν μοι γενέσθαι καὶ ποίησιν, ἵνα τι κατὰ σοῦ νεανιεύσωμαι, ὁποῖος Σιμωνίδης ἢ Πίνδαρος κατὰ Διονύσου καὶ Ἀπόλλωνος. Cf. *ib.* XIII. 7, τὰ δὲ σὰ νῦν δέον καὶ αὐτῷ τῷ Μουσηγέτῃ εἰκάζεσθαι, οἷον αὐτὸν καὶ Σαπφὼ καὶ Πίνδαρος ἐν ᾠδῇ κόμῃ τε χρυσῇ καὶ λύραις κοσμήσαντες, κύκνοις ἔποχον εἰς Ἑλικῶνα πέμπουσι, Μούσαις Χάρισί τε ὁμοῦ συγχορεύσοντα.

ΕΙΣ ΔΙΑ ΔΩΔΩΝΑΙΟΝ.

* 35. [29.] = B[4] 57.

Δωδωναῖε μεγάσθενες, ἀριστότεχνα πάτερ.

35. A.

Dio Chrys. *Or.* XII. T. I. 251 Emper. ὃν πάνυ καλῶς ποιητὴς προσεῖπεν ἕτερος· Δωδ. μ. ἀρ. π. οὗτος γὰρ δὴ πρῶτος καὶ τελειότατος δημιουργὸς χορηγὸν λαβὼν τῆς αὐτοῦ τέχνης, κ.τ.λ. Cf. Plut. *Praec. Reip. Ger.* c. 13, ὁ δὲ πολιτικὸς ἀριστοτέχνας τις ὢν κατὰ Πίνδαρον καὶ δημιουργὸς εὐνομίας καὶ δίκης: *de sera Num. vind.* c. 4, καὶ Πίνδαρος ἐμαρτύρησεν ἀριστοτέχναν ἀνακαλούμενος τὸν ἄρχοντα καὶ κύριον ἁπάντων θεόν, ὡς δὴ δίκης ὄντα δημιουργόν: *de fac. in orbe lun.* c. 13, ἢ τίνος γέγονε ποιητὴς καὶ πατὴρ δημιουργὸς ὁ Ζεὺς ὁ ἀριστοτέχνας. *Id. adv. Stoic.* c. 14, *Symp. Quaest.* I. 2. 5 et Clem. Alex. *Str.* V. 710, Euseb. *Praep. Ev.* XIII. 675 B. Bergk conjectures that Δαμιοεργὲ δίκας τε καὶ εὐνομίας should be added to Frag. 35.

35 A. Bergk's note on Frag. 35.

36. [30.] = B[4] 58.

Schol. Soph. *Trach.* 175, Εὐριπίδης δὲ τρεῖς γεγονέναι φησὶν αὐτὰς (περιστεράς)· οἱ δὲ δύο, καὶ τὴν μὲν εἰς Λιβύην ἀφικέσθαι Θήβηθεν εἰς τὸ τοῦ Ἄμμωνος χρηστήριον, τὴν (δὲ εἰς τὸ) περὶ τὴν Δωδώνην, ὡς καὶ Πίνδαρος Παιᾶσιν.

* 37. 38. [31. 32.] = B[4] 59. 60.

Strabo, VII. 328, πότερον δὲ χρὴ λέγειν Ἑλλούς, ὡς Πίνδαρος, ἢ Σελλούς, ὡς ὑπονοοῦσιν παρ' Ὁμήρῳ κεῖσθαι, ἡ γραφὴ ἀμφίβολος οὖσα οὐκ ἐᾷ διϊσχυρίζεσθαι. Cf. Et. M. 709. 38. Schol. *Π.* π. 234, Πίνδαρος Ἑλλοὶ χωρὶς τοῦ σ̄ ἀπὸ Ἑλλοῦ τοῦ δρυτόμου, ᾧ φασι τὴν περιστερὰν πρώτην καταδεῖξαι τὸ μαντεῖον. Eust. *Π.* 1057. 57.—Strabo, VII. 328, καὶ οἱ τραγικοί τε καὶ Πίνδαρος Θεσπρωτίδα εἰρήκασι τὴν Δωδώνην.

39. [33.] = B[4] 61.

Τί δ' ἔλπεαι σοφίαν ἔμμεναι, ᾗ τ' ὀλίγον τοι
ἀνὴρ ὑπὲρ ἀνδρὸς ἰσχύει;
οὐ γὰρ ἔσθ' ὅπως τὰ θεῶν βουλεύματ' ἐρευνάσει
βροτέᾳ φρενί· θνατᾶς δ' ἀπὸ ματρὸς ἔφυ.

40. [34.] = B[4] 62.

Schol. Apoll. Rhod. I. 1086, εἴληφε δὲ τὰ περὶ τῶν ἀλκυόνων παρὰ Πινδάρου ἐκ Παιάνων...εὐλόγως δὲ ὄσσαν εἶπε τὴν ἀλκυόνος φωνήν· ὑπὸ γὰρ Ἥρας ἦν ἀπέσταλμένη, ὥς φησι Πίνδαρος.

41. [35.] = B[4] 63.

Tzetz. *ad Lycophr.* 440, οἱ μάντεις οἱ γνήσιοι οἱ ἐθάδες τοῦ ἐν Δηραίοις τόπῳ Ἀβδήρων τιμωμένου Ἀπόλλωνος, οὗ μνημονεύει καὶ Πίνδαρος ἐν Παιᾶσιν.

39. Stobae. *Ecl. Phys.* II. 1, 8. Bacch. 1002.
39. 1. ἔλπεαι.] Cf. Nem. VII. 20. ἐρευνάσει.] Böckh, Stob. ἐρευνᾶσαι.
39. 3. Cf. Isth. IV. 16, Eur.

42. * 43. [36. 37.] = B[4] 64. 65.

Plut. *de Musica* c. 15, Πίνδαρος δ' ἐν Παιᾶσιν ἐπὶ τοῖς Νιόβης γάμοις φησὶ Λύδιον ἁρμονίαν πρῶτον διδαχθῆναι (ὑπὸ Ἀνθίππου). Aelian. *Var. Hist.* XII. 36, Ἀλκμὰν δέκα (Niobae liberos), Μίμνερμος εἴκοσι, καὶ Πίνδαρος τοσούτους. Gellius, *Noct. Att.* XX. 7, "Nam Homerus pueros puellasque eius (Niobae) bis senos dicit fuisse, Euripides bis septenos, Sappho bis novenos, Bacchylides et Pindarus bis denos."

44. 45. 46. 47. 48. [38. 40. 41. 42. 39.] = B[4] 66—70.

I. Ammôn. 70, Θηβαῖοι καὶ Θηβαγενεῖς διαφέρουσιν, καθὼς Δίδυμος ἐν ὑπομνήματι τῷ πρώτῳ τῶν Παιάνων Πινδάρου φησίν, καὶ τὸν τρίποδα ἀπὸ τούτου Θηβαγενεῖς πέπουσι τὸν χρύσεον εἰς Ἰσμήνιον ἱερόν (emendation for Ἰσμηνὸν πρῶτον) κ.τ.λ.—II. Schol. Ol. I. 26, περὶ δὲ τῆς Δωριστὶ ἁρμονίας εἴρηται ἐν Παιᾶσιν, ὅτι Δώριον μέλος σεμνότατόν ἐστιν.—III. Schol. Ol. II. 70, ἐν δὲ τοῖς Παιᾶσιν εἴρηται περὶ τοῦ χρησμοῦ τοῦ ἐκπεσόντος Λαΐῳ, καθὰ καὶ Μνασέας ἐν τῷ περὶ χρησμῶν γράφει· Λάϊε Λαβδακίδη, ἀνδρῶν περιώνυμε πάντων.—IV. Schol. Pyth. VI. 4, ἐν τῇ πολυχρύσῳ Ἀπολλωνίᾳ νάπῃ, περὶ ἧς ἐν Παιᾶσιν εἴρηται..... ἐκεῖ γὰρ ἡ Ἀπολλωνία νάπη, περὶ ἧς ἐν Παιᾶσιν εἴρηται.—V. Schol. Pyth. XII. 45, ἐν γὰρ τῷ Κηφισσῷ οἱ αὐλητικοὶ κάλαμοι φύονται. εἴρηται δὲ καὶ ἐν Παιᾶσι περὶ αὐλητικῆς.

IV.

ΔΙΘΥΡΑΜΒΟΙ.

49. [43.] = B[4] 71.

Schol. Ol. XIII. 25, ὁ Πίνδαρος δὲ ἐν μὲν τοῖς Ὑπορχήμασιν ἐν Νάξῳ φησὶν εὑρεθῆναι πρῶτον διθύραμβον, ἐν δὲ τῷ πρώτῳ τῶν Διθυράμβων ἐν Θήβαις, ἐνταῦθα δὲ ἐν Κορίνθῳ.

44—48. From Didymos' commentary on Pindar's *Paeâns*.

50. [44.] = B[4] 72.

Ἀλόχῳ ποτὲ θωραχθεὶς ἔπεχ' ἀλλοτρίᾳ
Ὠαρίων.

51. [52.] = B[4] 73.

Strabo, IX. 404, καὶ ἡ Ὑρία δὲ τῆς Ταναγραίας νῦν ἐστι, πρότερον δὲ τῆς Θηβαΐδος· ὅπου ὁ Ὑριεὺς μεμύθευται καὶ ἡ τοῦ Ὠρίωνος γένεσις, ἣν φησι Πίνδαρος ἐν τοῖς Διθυράμβοις (cf. Eust. 264. 44). Hygin. *Poet. Astron.* II. 34, "Aristomachus autem dicit quendam Hyriea fuisse Thebis, Pindarus autem in insula Chio. Hunc autem cum Iovem et Mercurium hospitio recepisset, petisse ab his, ut sibi aliquid liberorum nasceretur: itaque, quo facilius petitum impetraret, bovem immolasse et his pro epulis apposuisse: quod cum fecisset, poposcisse Iovem et Mercurium quod corium de bove fuisset detractum, et quod fecerant urinae in corium infudisse, et id sub terra poni iussisse: ex quo postea natum puerum, quem Hyrieus e facto Uriona nomine appellaret: sed vetustate et consuetudine factum est, ut Orion vocaretur. Hic dicitur Thebis Chium venisse, et Oenopionis filiam Meropen per vinum cupiditate incensus compressisse etc."

52. [53.] = B[4] 74.

.....Τρεχέτω δὲ μετὰ
Πληϊόναν, ἅμα δ' αὐτῷ κύων (λεοντοδάμας.)

53. [45.] = B[4] 75.

Ἴδετ' ἐν χορόν, Ὀλύμπιοι,

50. *Etym. Magn.* p. 460, 35, Cramer, *An. Par.* IV. 194, 7, *An. Ox.* III. 89, 29. 'Once when drunken, assaulted another's wife.' See L. and S. θωρήσσω, II. The allusion is perhaps to Oriôn and Plêionê.

For ἔπεχ' or ἐπεῖχεν cf. Schol. Nem. II. 16.

52. Schol. Nem. II. 16. Lucian. *pro Imag.* c. 18. *Etym. Magn.* p. 675, 33.

τρεχέτω.] Bergk. Böckh, τρέχων.

53. Dionysios Halikarn. *de Comp. Verb.* c. 22, given an instance τῆς αὐστηρᾶς ἁρμονίας. The piece was composed for the Athenians.

53. 1. Ἴδετ'.] Böckh with one

ἐπί τε κλυτὰν πέμπετε χάριν, θεοί,
πολύβατον οἴτ' ἄστεος ὀμφαλὸν θυόεντα
ἐν ταῖς ἱεραῖς Ἀθάναις
5 οἰχνεῖτε πανδαίδαλόν τ' εὐκλέ' ἀγοράν·
ἰοδετᾶν λάχετε στεφάνων
τῶν ἐαριδρέπτων λοιβάν, Διόθεν τέ με σὺν ἀγλαᾷ
ἴδετε πορευθέντ' ἀοιδᾷ δεύτερον
ἐπὶ κισσοδέταν θεόν,
10 τὸν Βρόμιον Ἐριβόαν τε βροτοὶ καλέομεν. γόνον
ὑπάτων μὲν πατέρων μελπέμεν
γυναικῶν τε Καδμειᾶν ἔμολον.
ἐν Ἀργείᾳ Νεμέᾳ μάντιν οὐ λανθάνει,

MS. δεῦτ'. Perhaps Ἴτε δ'. For ἰδεῖν = 'regard with favour,' cf. Ol. XIV. 15. For ἰδεῖν ἐν (ἐς) cf. Frag. 100. 9.

ἐν.] Cf. Pyth. II. 11. For the invocation cf. Aristoph, *Nub.* 563.

2. ἐπί.] Tmesis. Edd. ἔπι.

κλυτὰν χάριν.] 'A renowned (or 'loud') song.' Cf. Ol. XIV. 19, Isth. VI. 19, VII. 16.

3. ὀμφαλόν.] Dissen takes this to be the altar of the Twelve gods in the forum at Athens.

5. εὐκλέ'.] εὐκλέα for εὐκλεέα, cf. Nem. VI. 30.

ἀγοράν.] The old forum below the Pnyx, Akropolis and Areopagos.

6. λάχετε.] Bergk λάβετε.

7. τῶν ἐαρ. λοιβ.] Böckh τᾶν τ' ἐαριδρεπτᾶν λοιβᾶν. Bergk τῶν ἐαριδρόπων· | ἀμοιβὰν Δι. (ἀμοιβ. acc. in apposition with the sentence).

Διόθεν.] 'From heaven.'

ἀγλαᾷ.] Böckh. MSS. ἀγλαΐᾳ.

8. δεύτερον.] Perhaps the first occasion was with the dithyramb of which the next fragment is the opening.

9. κισσοδέταν.] Bergk ἐπί τε κισσοκόμαν. So κισσοφόρος Ol. II. 27, Hom. *Hymn.* XXVI. 1. Eur. *Phoen.* 651. Simonides, Frag. 148 [205],

πολλάκι δὴ φυλῆς Ἀκαμαντίδος
ἐν χοροῖσιν Ὧραι | ἀνωλόλυξαν κισσοφόροις ἐπὶ διθυράμβοις | αἱ Διονυσιάδες, μίτραισι δὲ καὶ ῥόδων ἀώτοις | σοφῶν ἀοιδῶν ἐσκίασαν λιπαρὰν ἔθειραν.

10. τόν.] 'Whom.' Some place a full stop after *v.* 9 and a comma after καλέομεν.

μὲν...τε.] Cf. Ol. IV. 15.

πατέρων.] Zeus, while γυναικῶν Καδμειᾶν means Semelê. For the plural cf. Isth. V. 43, τοῖσιν referring only to Achilles, Nem. I. 58.

μελπέμεν.] For inf. cf. Isth. VII. 63, Frag. [6], 5.

11. ἔμολον.] The poet identifies himself with his ode, cf. Ol. VII. 13. Some MSS. Σεμέλην.

12. MSS. ἐν ἀργέα νεμέω(α) μαντιν. Heyne, ἐν Ἀργείᾳ Νεμέᾳ μάντιν (i.e. the custodian of the sacred palm tree at Nemea, branches from which the victors bore in their hands). Bergk, ἐναργέ' ἀνέμων μαντήϊ'. Usener, ἐναργέα τελέων σάματα, Christ, ἐναργέα τέλεα μάντιν. Perhaps ἐναργέ' ἄνθεμα μάντιν (ΘCM for MS. ЄMЄ). Heyne and his followers suppose Pindar to have been at Nemea in the Spring. But if

φοινικοεάνων ὁπότ' οἰχθέντος Ὡρᾶν θαλάμου
εὔοδμον ἐπαΐωσιν ἔαρ φυτὰ νεκτάρεα.
15 τότε βάλλεται, τότ' ἐπ' ἀμβρόταν χθόν' ἐραταὶ
ἴων φόβαι, ῥόδα τε κόμαισι μίγνυται,
ἀχεῖαί τ' ὀμφαὶ μελέων σὺν αὐλοῖς,
ἀχεῖται Σεμέλαν ἑλικάμπυκα χοροί.

54. [46.] = B⁴ 76.

Ὦ ταὶ λιπαραὶ καὶ ἰοστέφανοι καὶ ἀοίδιμοι, Ἑλλάδος ἔρεισμα, κλειναὶ Ἀθᾶναι, δαιμόνιον πτολίεθρον.

* 55. [196.] = B⁴ 77.

Ὅθι παῖδες Ἀθαναίων ἐβάλοντο φαεννὰν κρηπῖδ' ἐλευθερίας.

* 56. [225.] = B⁴ 78.

Κλῦθ', Ἀλαλὰ Πολέμου θύγατερ,
ἐγχέων προοίμιον, ᾇ θύεται
ἄνδρες (ὑπὲρ πόλιος) τὸν ἱρόθυτον θάνατον.

this were so, there is no reason why he should mention it, as the games were in the summer. Of course *μάντιν* is most naturally the poet.

13. *φοινικοεάνων.*] Koch from MSS. *φοίνικος ἑανῶν.* Other Edd. before Bergk *φοίνικος ἔρνος.*

οἰχθέντος.] Cf. Lucr. I. 10.

14. *ἐπαΐωσιν.*] Cf. Nem. II. 14 for the meaning 'feel,' 'feel the influence of;' and for the number cf. Pyth. I. 13. Bergk *ἐπάγωσιν ἔαρ. φυτὰ νεκτάρεα | τότε βάλλεται.*

15. *χθόν'.*] *Var. lect. χέρσον.*

16. *μίγνυται.*] The *ῥόδα* softens the *Schema Pindaricum* (cf. Pyth. x. 71, Ol. x. [XI]. 6).

17. *ἀχεῖταί τ'.*] Hermann's correction of *οἰχνεῖτε, ὑμνεῖτε*, from Lesbonax, *περὶ σχημάτων*, p. 184 Valckenaer. Bergk, *ἀχεῖ τ'* after one MS.

54. Schol. Aristoph. *Acharn.* 673, *Nub.* 299, *Equ.* 1329. Cf. Isokr. *de Antidosi*, 166. Cf. also O. and P. pp. xi., xii.

54. Scholl. Aristoph. *Acharn.* 673, *Nub.* 299. Schol. Aristid. III. 341.

54. 1. *Ὦ ταί.*] Böckh, *αἵ τε.*

ἰοστέφανοι.] I.e. at the Vernal Dionysia, cf. last Frag. *v.* 6. Cf. Aristoph. *Acharn.* 636 ff.

55. 56. Plut. *de Gl. Athen.* c. 7.

57A. 57B. [47. 48.] = B[4] 79 A, B.

Πρὶν μὲν εἶρπε σχοινοτένειά τ' ἀοιδὰ διθυράμβων
καὶ τὸ σὰν κίβδαλον ἀνθρώποισιν ἀπὸ στομάτων.

.....σοὶ μὲν κατάρχειν,
μᾶτερ μεγάλα, πάρα ῥόμβοι κυμβάλων·
ἐν δὲ κεχλάδειν κρόταλ', αἰθομένα δὲ δᾷς ὑπὸ ξανθαῖσι πεύκαις.

57C. = B[4] 80.

Κυβέλα μᾶτερ θεῶν.

58. [49.] = B[4] 81.

.....Σὲ δ' ἐγὼ παρά μιν
αἰνέω μέν, Γηρυόνα, τὸ δὲ μὴ Διὶ
φίλτερον σιγῷμι πάμπαν· οὐ γὰρ ἐοικὶς

57 A. Strabo x. 469 (719), Athênaeos, XI. 467 B, 488 D, Dionysos Hal. *de Comp. Verb*, c. 14. Böckh by emendation and combination gets the text. Dionysos *l. c.* explains, *εἰσὶ δὲ οἱ ἀσίγμους ᾠδὰς ὅλας ἐποίουν, δηλοῖ δὲ τοῦτο Πίνδαρος, κ.τ.λ.* Such an ode was ascribed to Lasos of Hermionê, under whom Pindar studied. The Greeks confused the Phoenician sibilants. The sign of *schin* ᴍ is used for sigma in early Aeolo-Dorian alphabets, while the name *σὰν* may be borrowed from the Phoenician equivalent for either *schin* or *sain* (the 7th letter, zêta). The sigma of the ordinary Greek alphabet takes the place of *schin*, while the Greek Xi has the place of *samech*, but its name sounds as if it might be borrowed from *schin*. Zêta again has the place of *sain* but the name of *tsade*. These facts suggest that the ordinary Doric sibilant differed in pronunciation from the Attic and that ξ < sy (Doric future) may have been pronounced more like our *sh* or German *sch* than like *ks*.

In this fragment Pindar seems to claim the invention of improvements in the dithyramb. Is *διθύραμβος* a dialectic form for *διφθέραμβος* 'skin-chant,' the part *-αμβο-* being akin to *ὀμφή*? For Pindar's punning derivation see Frag. 62.

57 B. Strabo, *l. c.* Frag. 57 A, whence it appears that this fragment is from the same dithyramb as the last.

57 B. 1. *κατάρχειν.*] For the active see my note on *ἀπάρχει*, Nem. IV. 46.

57 B. 3. *κεχλάδειν.*] MSS. *καχλάδων*. Text Hermann.

57 C. Philodêmos, *περὶ εὐσέβ.* p. 29 (Gompertz). Bergk's restoration from a very corrupt passage. Perhaps it is from the same ode as the two last fragments.

58. Aristid. II. 70.

58. 1. *παρά μιν.*] So Bergk from two MSS. and a Schol. Böckh *παρ' ἄμμιν*, other MSS. *παρ' ἀμίν*, 'between ourselves.'

ἁρπαζομένων τῶν ἐόντων καθῆσθαι παρ' ἑστίᾳ,
5 καὶ κακὸν ἔμμεναι.

59. [50.] = B[4] 82.

Τὰν λιπαρὰν μὲν Αἴγυπτον ἀγχίκρημνον.

60. [51.] = B[4] 83.

Ἦν ὅτε σύας τὸ Βοιώτιον ἔθνος ἔνεπον.

61. [54.] = B[4] 84.

Harpokrat. 142, παλιναίρετος...ἐπὶ δὲ τῶν καθαιρεθέντων οἰκοδομημάτων καὶ ἀνοικοδομηθέντων Πίνδαρος Διθυράμβοις. Phot. 373, 11.

* 62. [55.] = B[4] 85.

Et. M. 274, 50, Διθύραμβος...Πίνδαρος δὲ φησὶ λυθίραμβον· καὶ γὰρ Ζεὺς τικτομένου αὐτοῦ ἐπεβόα Λῦθι ῥάμμα, λῦθι ῥάμμα, ἵν' ᾖ λυθίραμμος, καὶ διθύραμβος κατὰ τροπὴν καὶ πλεονασμόν.

* 63. [56.] = B[4] 86.

Choeroboskos, I. 279, εἶτα αὕτη ἡ αἰτιατικὴ φημὶ δὲ ἡ ἴκτινον κατὰ μεταπλασμὸν γέγονεν ἴκτινα, ὥσπερ...διθύραμβον διθύραμβα παρὰ Πινδάρῳ.

V.

ΠΡΟΣΟΔΙΑ.

ΕΙΣ ΔΗΛΟΝ.

64. 65. [58.] = B[4] 87. 88.

Στρ.

Χαῖρ', ὦ θεοδμάτα, λιπαροπλοκάμου

58. 4. Cf. Ol. I. 83.
58. 5. καὶ κακόν.] 'And so be a coward.'
59. Schol. Pyth. II. Inscr. ἀγχίκρημνον.] *V. l.* ἄγει κνήμων. For text cf. Frag. 184.
60. Schol. Ol. VI. 152. Cf. Ol. VI. 90.
64. Philo-Judaeus, *de Corrupt. Mundi*, II. p. 511 (Mangey).

παίδεσσι Λατοῦς ἱμεροέστατον ἔρνος,
πόντου θύγατερ, χθονὸς εὐρείας ἀκίνητον τέρας, ἄντε βροτοὶ
Δᾶλον κικλήσκοισιν, μάκαρες δ' ἐν Ὀλύμπῳ τηλέφαντον κυανέας χθονὸς ἄστρον.
... ...

Ἀντ.

ἦν γὰρ τοπάροιθε φορητὰ κυμάτεσσιν παντοδαπῶν τ' ἀνέμων
ῥιπαῖσιν· ἀλλ' ἁ Κοιογενὴς ὁπότ' ὠδίνεσσι θοαῖς
ἀγχιτόκοις ἐπέβαινεν, δὴ τότε τέσσαρες ὀρθαὶ
πρέμνων ἀπώρουσαν χθονίων,
5 ἂν δ' ἐπικράνοις σχέθον πέτραν ἀδαμαντοπέδιλοι
κίονες· ἔνθα τεκοῖσ' εὐδαίμον' ἐπόψατο γένναν.

ΑΙΓΙΝΗΤΑΙΣ ΕΙΣ ΑΦΑΙΑΝ.

66. [59.] = B⁴ 89.

Τί κάλλιον ἀρχομένοισιν ἢ καταπαυομένοισιν,
ἢ βαθύζωνόν τε Λατὼ καὶ θοᾶν ἵππων ἐλάτειραν ἀεῖσαι;

ΕΙΣ ΔΕΛΦΟΥΣ.

* 67. [60.] = B⁴ 90.

.....Πρὸς Ὀλυμπίου Διός σε,

64. 3. ἀκίνητον.] In B. C. 490 Dêlos was shaken by an earthquake, so unless Isth. I. and this 'Prosodiac Paean' were composed before that date, the epithet means 'unmoved from its place,' as is most likely.

64. 5. Dêlos was called Asteria and Anaphê.

65. Strabo, X. p. 742 B (485). It is clear from the metre this fragment is from the same poem as the last. The two first verses of 65 answer to the third and fourth of 64.

65. 2. Κοιογενής.] Lêtô, cf. Hes. *Theog.* 404—406.

θοαῖς.] MSS. θύοις, Bergk. θύοισ'.

65. 3. ἐπέβαινεν.] Porson ἐπέβα νιν.

65. 5. ἂν...σχέθον.] Tmesis.

66. Schol. Aristoph. *Equites*, 1263, cf. Pausan. II. 30. 30.

66. 2. ἐλάτειραν.] Artemis Aphaea, a goddess worshipped in Aegina. Cf. ἱπποσόα, Ol. III. 26.

67. Aristid. II. 510 (379).

χρυσέα κλυτόμαντι Πυθοῖ,
λίσσομαι Χαρίτεσσί τε καὶ σὺν Ἀφροδίτᾳ
ἐν ζαθέῳ με δέξαι χορῷ
5 ἀοίδιμον Πιερίδων προφάταν.

68. [61.] = B⁴ 91.

Porphyr. *de Abst.* III. 251, Πίνδαρος δὲ ἐν προσῳδίοις (προσοδίοις) πάντας τοὺς θεοὺς ἐποίησεν, ὁπότε ὑπὸ Τυφῶνος ἐδιώκοντο, οὐκ ἀνθρώποις ὁμοιωθέντας, ἀλλὰ τοῖς ἄλλοις (Wesseling τοῖς ἀλόγοις) ζῴοις.

* 69. 70. [93.] = B⁴ 92. 93.

Κείνῳ μὲν Αἴτνα δεσμὸς ὑπερφίαλος
ἀμφίκειται.

* * *

ἀλλ' οἷος ἄπλατον κεράϊζες θεῶν
Τυφῶν' ἑκατοντακάρανον ἀνάγκᾳ, Ζεῦ πάτερ,
ἐν' Αρίμοις ποτέ.

71. = B⁴ 94.

Μεμναίατ' ἀοιδᾶς.

VI.

ΠΑΡΘΕΝΙΑ.

ΠΑΝΙ 72—77.

72. [63.] = B⁴ 95.

Ὦ Πάν, Ἀρκαδίας μεδέων, καὶ σεμνῶν ἀδύτων φύλαξ,

67. 4. χορῷ.] So Bergk, *vulg.* χώρῳ perhaps 'the dancing-place' at Delphi. For the connection of Aphroditê and the Graces with Delphi cf. Pyth. VI. 2.

69, 70. Strabo, XIII. 626 (930 A). Cf. Julian, *Ep.* XXIV. 395.

70. 2. ἑκατοντακάρανον.] So Hermann after Pyth. I. 16 (cf. Schol. Hes. *Theog.* 311), MSS. Τυφῶνα πεντηκοντακέφαλον.

71. Cramer, *An. Par.* III. 292, 26.

72. Eustath. *Prooem.* 27. Schol. Pyth. III. 139.

... ...

Ματρὸς μεγάλας ὀπαδέ, σεμνᾶν Χαρίτων μέλημα τερπνόν.

* 73. [66.] = B⁴ 96.

Ὦ μάκαρ, ὅντε μεγάλας θεοῦ κύνα παντοδαπὸν καλέοισιν Ὀλύμπιοι.

* 74. [65.] = B⁴ 98.

Schol. Theokr. v. 14, τὸν Πᾶνα τὸν ἄκτιον· τινὲς δὲ τὸν Ἀπόλλωνά φασι τὸν ἐπὶ τῆς ἀκτῆς ἱδρύμενον, φησὶ δὲ καὶ Πίνδαρος τῶν ἁλιέων αὐτὸν φροντίζειν.

* 75. [64.] = B⁴ 97.

τό σαυτοῦ μέλος γλάζεις.

* 76. [67.] = B⁴ 99.

Aristid. I. 49, Διδόασι δ' αὐτῷ καὶ τὸν Πᾶνα χορευτὴν τελεώτατον θεῶν ὄντα, ὡς Πίνδαρός τε ὑμνεῖ καὶ οἱ κατ' Αἴγυπτον ἱερεῖς κατέμαθον.

* 77. [68.] = B⁴ 100.

Serv. Virg. Georg. I. 16, "Pana Pindarus ex Apolline et Penelopa in Lyco (Lycaeo) monte editum scribit, qui a Lycaone rege Arcadiae locus (Lycaeus) mons dictus est: alii ex Mer-

73. Aristot. *Rhet.* II. 24.

73. 1. παντοδαπόν.] Mr Verrall, *Journal of Philology*, vol. IX. p. 150, suggests that Πᾶν is a Boeotian equivalent of κύων, and that here and in Soph. Frag. 604 we have παντόδαπος = "*all-devouring* or *all-catching*, from the stem δαπ- of δάπτω, or labialised from δακ- in δάκνω if indeed these stems are distinct." But in neither passage is Mr Verrall's assumed meaning nearly so appropriate as that which παντοδαπὸς obviously bears Aristoph. *Ran.* 289, 'taking all kinds of forms;' but for this passage 'universal' is still better. Pindar may however apply Empusa-like attributes to the god who was often the author of terror. The name κύων is not inappropriate to the god of flocks who was also a hunter, when he is spoken of as an attendant.

75. Schol. Theokr. I. 2, interpreting ἑαυτῷ ᾠδὴν ᾄδεις. For γλάζεις for κλάζεις cf. γλῶσσα for κλωκγα.

curio et Penelope natum, comitem feras solitum e cubilibus excitare, et ideo capripedem figuratum esse etc." But Schol. in Theokr. *Syrinx*, Τὸν δὲ Πᾶνα ἔνιοι γηγενῆ ἱστοροῦσιν, ἔνιοι δὲ Αἰθέρος καὶ νύμφης Οἰνόης, ὡς καὶ Πίνδαρος, ἔνιοι δὲ Ὀδυσσέως.

ΑΠΟΛΛΩΝΙ.

* 78. 79. [70.] = B[4] 101. 102.

.....Κινηθεὶς ἐπῄει
γᾶν καὶ θάλασσαν καὶ σκοπιαῖσιν μεγάλαις ὀρέων ὕπερ ἕστα,
καὶ μυχοὺς δινάσσατο βαλλόμενος κρηπῖδας ἀλσέων,
καί ποτε τὸν τρικαράνου Πτωΐου κευθμῶνα κατέσχεθε...

* * *

.....ναοπόλον μάντιν δαπέδοισιν ὁμοκλέα.

80. [62.] = B[4] 103.

Schol. Arist. *Acharn.* 720, Ἀγοράζειν ἐν ἀγορᾷ διατρίβειν ἐν ἐξουσίᾳ καὶ παρρησίᾳ ἐστίν, Ἀττικῶς, ὅθεν καὶ ἡ Κόριννα, ἐστὶ τοῦ Πινδάρου ἀττικιστί, ἐπεὶ καὶ ἐν τῷ πρώτῳ τῶν Παρθενίων ἐχρήσατο τῇ λέξει.

81. [69.] = B[4] 104.

Schol. Theokr. II. 10, Πίνδαρός φησιν ἐν τοῖς κεχωρισμένοις τῶν Παρθενίων (παρθένων), ὅτι τῶν ἐραστῶν οἱ μὲν ἄνδρες εὔχονται τὸν Ἥλιον, αἱ δὲ γυναῖκες Σελήνην.

78, 79. Strabo, IX. 412, 413.
78. 3. *δινάσσατο.*] Qy. *ἀλλάσσετο?*
βαλλόμενος.] Cf. Pyth. v. 83, VII. 3.
78. 3. Πτωΐου.] Bergk, *vulg.* Πτώου. The ode seems to have celebrated the foundation of an oracle and shrine near Akraephia between Mt Ptôon and the Lake Kôpâis.

VII.

ΤΠΟΡΧΗΜΑΤΑ.

ΙΕΡΩΝΙ ΣΥΡΑΚΟΣΙΩι 82. 83.

82. [71. 72.] = B[4] 105.

Σύνες ὅ τοι λέγω, ζαθέων ἱερῶν
ὁμώνυμε πάτερ, κτίστορ Αἴτνας·
Νομάδεσσι γὰρ ἐν Σκύθαις ἀλᾶται Στράτων,
ὃς ἁμαξοφόρητον οἶκον οὐ πέπαται·
5 ἀκλεὴς ἔβα τῶνδε.....

83. [73.] = B[4] 106.

Ἀπὸ Ταϋγέτοιο μὲν Λάκαιναν
ἐπὶ θηρσὶ κύνα τρέφειν πυκινώτατον ἔρπετον·
Σκύριαι δ' ἐς ἄμελξιν γλάγους
αἶγες ἐξοχώταται·
5 ὅπλα δ' ἀπ' Ἄργεος· ἅρμα Θηβαῖον· ἀλλ' ἀπὸ τᾶς ἀγλαοκάρπου
Σικελίας ὄχημα δαιδάλεον ματεύειν.

ΘΗΒΑΙΟΙΣ ΕΙΣ ΗΛΙΟΝ ΕΚΛΕΙΨΑΝΤΑ.

* 84. [74.] = B[4] 107.

Ἀκτὶς Ἀελίου, τί, πολύσκοπ' ἐμὰ θεά, ἐμῶν μᾶτερ ὀμμάτων,

82. Schol. Nem. VII. 1. Schol. Pyth. II. 127. Schol. Aristoph. *Aves*, 925. Cf. Plato, *Phaedr.* 236 D, *Meno* 76 D.

82. 3. It is not certain that this line followed the last immediately.

Στράτων.] Hiero's charioteer when he won the victory celebrated by Pyth. II., to whom he had given the mules. Here Pindar hints that a chariot also would be acceptable. Note the absence of any formal indication of the simile.

83. Athênaeos, I. 28 A, clearly from the same poem as Frag. 82.

83. 1. Cf. Soph. *Ai.* 8.

83. 5. ὅπλα.] 'Shields,' cf. Ol. VII. 83.

83. 6. Cf. Ol. IV. 10.

84. Dionys. Hal. *de adm. vi dic. Demosth.* c. 7. Cf. Boetticher, *Annal. Antiqu.* 1853, p. 184. The

ἄστρον ὑπέρτατον ἐν ἁμέρᾳ κλεπτόμενον,
ἔθηκας ἀμάχανον ἰσχὺν [πτανὸν]
ἀνδράσιν καὶ σοφίας ὁδόν, ἐπισκότον
5 ἀτραπὸν ἐσσυμένα
ἐλᾶν τι νεώτερον ἢ πάρος;
ἀλλά σε πρὸς Διὸς, ἱπποσόα θεός, ἱκετεύω,
ἀπήμον' ἐς ὄλβον τινὰ τράποις Θήβαις, ὦ πότνια,
πάγκοινον τέρας.
πολέμου δ' εἰ σᾶμα φέρεις τινός, ἢ
10 καρποῦ φθίσιν, ἢ νιφετοῦ σθένος
ὑπέρφατον, ἢ στάσιν οὐλομέναν,
ἢ πόντου κενέωσιν ἀνὰ πέδον,
ἢ παγετὸν χθονός, ἢ νότιον θέρος
ὕδατι ζακότῳ διερόν,
15 ἢ γαῖαν κατακλύσαισα θήσεις
ἀνδρῶν νέον ἐξ ἀρχᾶς γένος,
ὀλοφύρομαι * οὐδὲν ὅ τι *
πάντων μέτα πείσομαι.

various proposed emendations of the text are given in Bergk, ed. 4. Ideler supposes that the eclipse in question occurred at 2 P.M. April 30, B.C. 463. With this fragment compare Archilochos, Frag. 74.

84. 1. ἐμά, κ.τ.λ.] MSS. ἐμῆς θεῶ μ' ἄτερ ὀμμάτων. Bergk, τί πολύσκοπ' ἐμήσω, ἐμῶν μᾶτερ ὀμμάτων; πολύσκοπ'.] Cf. *Il.* III. 277.

84. 2. ἄστρον.] Vocative in apposition with ἀκτίς. Cf. Philostratos *Ep.* 53 (72 p. 949), Ol. I. 6.

84. 3. πτανόν.] Qy. πραπίδων?

84. 4. σοφίας.] Especially augury and fore-knowledge.

84. 6. ἐλᾶν.] 'To bring on somewhat more strange-and-dreadful.' Cf. Pyth. IV. 155.

84. 7. ἱπποσόα θεός.] Blass. MSS. ἵππος θοὰς (θαθοᾶς, θαθοὰς). Bergk, ἵππους τε θοὰς ἱκ.

84. 8. τράποις.] *Vulg.* τράποιο. 'Turn the universal portent to untroubled prosperity for Thebes.'

84. 10. σθένος.] Cf. Isth. III. 2.

84. 14, 15. So Hermann. The asterisks mark the lacuna which he filled up. For the sentiment cf. Eur. *Phoen.* 894, εἷς γὰρ ὢν πολλῶν μέτα | τὸ μέλλον, εἰ χρή, πείσομαι· τί γὰρ πάθω; Cic. *ad Fam.* VI. 2. 2. Plin. *Epp.* VI. 20. 17, *possem gloriari non gemitum mihi, non uocem parum fortem excidisse, nisi me cum omnibus, omnia mecum perire misero magno tamen mortalitatis solacio credidissem.*

85. [75.] = B[4] 108.

Θεοῦ δὲ δείξαντος ἀρχὰν
ἕκαστον ἐν πρᾶγος εὐθεῖα δὴ κέλευθος ἀρετὰν ἑλεῖν,
τελευταί τε καλλίονες.

86. [228.] = B[4] 109.

Τὸ κοινόν τις ἀστῶν ἐν εὐδίᾳ τιθεὶς
ἐρευνασάτω μεγαλάνορος Ἀσυχίας τὸ φαιδρὸν φάος,
στάσιν ἀπὸ πραπίδος ἐπίκοτον ἀνελών,
πενίας δότειραν, ἐχθρὰν κουροτρόφον.

87. [76.] = B[4] = 110.

Γλυκὺ δ' ἀπείροισι πόλεμος· πεπειραμένων δέ τις
ταρβεῖ προσιόντα νιν καρδίᾳ περισσῶς.

88. [77.] = B[4] 111.

Ἐνέπισε κεκραμέν' ἐν αἵματι, πολλὰ δ' ἕλκε' ἔμβαλε νωμῶν
τραχὺ ῥόπαλον, τέλος δ' ἀείραις πρὸς * * στιβαρὰς ἐσπάραξε πλευράς,
αἰὼν δὲ δι' ὀστέων ἐρραίσθη.

89. [78.] = B[4] 112.

Λάκαινα μὲν παρθένων ἀγέλα.

85. *Epist. Sokrat.* 1. Aristides II. 571.

85. 2. ἐν.] For ἐς, cf. Pyth. II. 11.

86. Stobaeos, *Florileg.* LVIII. 9. Cf. Polybios IV. 31, where we are told that in this poem Pindar advised his countrymen not to resist the Persians.

86. 2. Ἀσυχίας.] Cf. Pyth. VIII. 1.

86. 3. From this line it might be inferred that Pindar was advising the patriotic party to prefer submission to the Persians to intestine strife.

87. Stob. *Flor.* L. 3. Eustath. p. 841, 32.

87. 1. ἀπείροισι.] *V. l.* ἀπείρῳ. πεπειραμένων.] *V. l.* ἐμπείρων.

88. Erôtian. p. 74 (Franz).

88. 3. αἰών.] Erôt. *loc. cit.* ὁ νωτιαῖος μυελός. Perhaps this fragment is on the same subject as Frag. 145.

89. Athênaeos, XIV. 631 C.

90. [79.] = B[4] 113.

Schol. Theokr. VII. 103, Ὁμόλας δὲ Θετταλίας ὄρος, ὡς Ἔφορος καὶ Ἀριστόδημος ὁ Θηβαῖος, ἐν οἷς ἱστορεῖ περὶ τῆς ἑορτῆς τῶν Ὁμολωΐων, καὶ Πίνδαρος ἐν τοῖς Ὑπορχήμασιν.

91. [80.] = B[4] 114.

Schol. Pind. Isth. I. 21, Ἰόλαος δὲ ἦν Ἡρακλέους ἡνίοχος, ἀλλ' εὑρήματα Πινδάρου ἐν Ὑπορχήμασιν, ὡς καὶ εὕρημα Κάστορος, ὡς αὐτὸς λέγει. Böckh, ἅρματα δὲ αὐτοῦ εὕρημα κατὰ τὰ Πινδάρου κτλ.

92. [81.] = B[4] 115.

Schol. Pind. Ol. XIII. 25, Ὁ Πίνδαρος δὲ ἐν μὲν τοῖς Ὑπορχήμασιν ἐν Νάξῳ φησὶν εὑρηθῆναι πρῶτον διθύραμβον.

* 93. 94. [82] = B[4] 116. 117.

Ὁ Μοισαγέτας με καλεῖ χορεῦσαι.

* * *

Ἄγοις ὦ κλυτὰ θεράποντα Λατοῖ.

VIII.

ΕΓΚΩΜΙΑ.

ΘΗΡΩΝΙ ΑΚΡΑΓΑΝΤΙΝΩι. 95. 96.

95. [83.] = B[4] 118.

Βούλομαι παίδεσσιν Ἑλλάνων.....

* 96. [84.] = B[4] 119.

Ἐν δὲ Ῥόδον...κατῴκισθεν.....

93, 94. Hephaest. p. 78 (46). Examples of Pindaric hendecasyllables.

95. Schol. Ol. II. 16. MSS. read παίδευσιν.

96. Schol. Ol. II. 16. From the same enkômion as Frag. 95.

96. 1. ἐν.] *V. l.* ἄν.

ἐνθένδ' ἀφορμαθέντες ὑψηλὰν πόλιν ἀμφινέμονται,
πλεῖστα μὲν δῶρ' ἀθανάτοις ἀνέχοντες,
ἔσπετο δ' ἀενάου πλούτου νέφος.

ΑΛΕΞΑΝΔΡΩι ΑΜΥΝΤΑ 97. 98.

97. [85.] = B⁴ 120.

Ὀλβίων ὁμώνυμε Δαρδανιδᾶν,
παῖ θρασύμηδες Ἀμύντα.

* 98. [86.] = B⁴ 121.

.....Πρέπει δ' ἐσλοῖσιν ὑμνεῖσθαι καλλίσταις ἀοιδαῖς· τοῦτο γὰρ ἀθανάτοις τιμαῖς ποτιψαύει μόνον [ῥηθέν]· θνάσκει δὲ σιγαθὲν καλὸν ἔργον.

IX.

ΣΚΟΛΙΑ.

ΞΕΝΟΦΩΝΤΙ ΚΟΡΙΝΘΙΩι.

99. [87.] = B⁴ 122.

Στρ. α'.

Πολύξεναι νεάνιδες, ἀμφίπολοι

96. 2. Cf. Pyth. XII. 2.

96. 3. For the theme cf. Ol. III. 39, 40.

96. 4. νέφος.] Apparently suggested by the shower of gold at Rhodes, cf. Isth. VI. 5 note.

97. Schol. Nem. VII. 1, Diôn Chrysost. *Orat.* II. p. 25 (Vol. I. 28, ed. Emper).

98. Dion. Hal. *de Vi Dic. Demosth.* c. 26. From the same enkômion as Frag. 97.

98. 1. For sentiment cf. Nem. III. 29.

98. 2. ποτιψαύει.] Cf. Pyth. IX. 120, Isth. III. 29.

98. 3. Cf. Nem. IV. 6, Isth. III. 58.

δὲ σιγαθέν.] So Barnes. MSS. δ' ἐπιταθέν. Sylburg, Böckh, ἐπιλασθέν.

99. Athênaeos, XIII. 573 c. Part of a skolion performed at the temple of Ἀφροδίτη Οὐρανία when Xenophôn of Korinth offered a sacrifice before competing for the Olympian games, and according to Korinthian custom engaged a number of ἑταῖραι, ἱερόδουλοι to attend the ceremony. Such ἱερόδουλοι are still found in connection with temples in India. The skolia of Pindar seem to have differed from ordinary drinking songs in being choric, or at least accompanied by a choric dance, executed in this case by 100 ἑταῖραι.

99. 1. Πολύξεναι.] For this feminine cf. Nem. III. 2.

Πειθοῦς ἐν ἀφνειῷ Κορίνθῳ,
αἵτε τᾶς χλωρᾶς λιβάνου ξανθὰ δάκρη
θυμιᾶτε, πολλάκι ματέρ' ἐρώτων οὐρανίαν πτάμεναι
5 νόημα ποττὰν Ἀφροδίταν,

Στρ. β'.

ὑμῖν ἄνευθ' ἀπαγορίας ἔπορεν,
ὦ παῖδες, ἐρατειναῖς ἐν εὐναῖς
μαλθακᾶς ὥρας ἀπὸ καρπὸν δρέπεσθαι.
σὺν δ' ἀνάγκᾳ πᾶν καλόν.....

. . . . . .

Στρ. γ'.

. . . . . .

. . . . . .

10 ἀλλὰ θαυμάζω, τί με λέξοντι Ἰσθμοῦ
δεσπόται τοιάνδε μελίφρονος ἀρχὰν εὑρόμενον σκολίου
ξυνάορον ξυναῖς γυναιξίν.

Στρ. δ'.

διδάξαμεν χρυσὸν καθαρᾷ βασάνῳ.

. . . . . .

ὦ Κύπρου δέσποινα, τεὸν δεῦτ' ἐς ἄλσος
15 φορβάδων κορᾶν ἀγέλαν ἑκατόγγυιον Ξενοφῶν τε-
λέαις
ἐπάγαγ' εὐχωλαῖς ἰανθείς.

99. 5. *νόημα.*] 'Soaring in soul.' Cf. Soph. *Aiax*, 693.

ποττάν.] The poet seems to adopt the dialect of Korinth. Cf. Ol. XIII. 3 note *fin.*

99. 6. *ἄνευθ' ἀπ.*] So Bergk or *ἐπαγορίας.* Böckh, *ὕμμιν ἄτ' ἄνωθεν ἀπ.* The goddess is wont to make no excuse for allowing you &c.; i.e. she deems it proper.

99. 8. *ὥρας καρπόν.*] Cf. Pyth. IX. 37, Nem. VIII. 1.

ἀπὸ...δρέπ.] Tmesis. Causative middle.

99. 9. The constraint is the enthusiasm excited by the goddess.

δ'.] 'For.'

99. 13. *διδάξαμεν.*] Frequentative aorist. 'We prove.'

99. 15. *ἑκατόγγυιον.*] Here *γυῖον* probably means the whole body, as in Nem. VII. 73, IX. 24.

ΘΕΟΞΕΝΩι ΤΕΝΕΔΙΩι.

* 100. [88.] = B⁴ 123.

Στρ.

Χρῆν μὲν κατὰ καιρὸν ἐρώτων δρέπεσθαι, θυμέ, σὺν ἁλικίᾳ·
τὰς δὲ Θεοξένου ἀκτῖνας προσώπου μαρμαρυζοίσας δρακεὶς
ὃς μὴ πόθῳ κυμαίνεται, ἐξ ἀδάμαντος
ἢ σιδάρου κεχάλκευται μέλαιναν καρδίαν

Ἀντ.

ψυχρᾷ φλογί, πρὸς δ' Ἀφροδίτας ἀτιμασθεὶς ἑλικοβλεφάρου
ἢ περὶ χρήμασι μοχθίζει βιαίως, ἢ γυναικείῳ θράσει
[ψυχρὰν] φορεῖται πᾶσαν ὁδὸν θεραπεύων.
ἀλλ' ἐγὼ τᾶσδ' ἕκατι κηρὸς ὡς δαχθεὶς ἕλᾳ

Ἐπ.

ἱρᾶν μελισσᾶν τάκομαι, εὖτ' ἂν ἴδω παίδων νεόγυιον
ἐς ἥβαν·
ἐν δ' ἄρα καὶ Τενέδῳ Πειθώ τ' ἔναιεν
καὶ Χάρις υἱὸν Ἀγησιλάου.

100. Athên. XIII. p. 601 c. For Theoxenos cf. O. and P. p. xv.

100. 1. Cf. Frag. 104.

100. 2. *μαρμαρυζοίσας.*] Edd. *μαρμαριζ.*, but one MS. gives text, for which cf. *μαμαρυγή.*

100. 4. *μέλαιναν.*] Cf. Aristoph. *Ranae*, 470.

100. 5. *ψυχρᾷ.*] Oxymoron and causative use; 'chilling.'

100. 6. *βιαίως.*] 'Unnaturally,' cf. Plato, *Tim.* p. 64 D, Aristot. *Eth. Nicom.* I. 5. 8.

γυνακείῳ.] Either alter to *γυναικεῖον θράσος* or take the text as a Pindaric dative with *θεραπεύων*, 'in attendance on bold-faced women.'

100. 7. *ψυχράν.*] Probably corrupted by the proximity of *ψυχρᾷ*, *v.* 5.

100. 8. *τᾶσδ' ἕκατι.*] MSS. *δ' ἕκατι.* Bergk *πᾶς δέατι.* 'By the influence of Aphroditê.'

ἕλᾳ | *ἱρᾶν.*] Bergk. MSS. *ἐλεηράν* (*ἐλεκράν*). But *ἱρᾶν μελισσᾶν* (MSS. *μέλισσαν*) is out of order. Qy. *ἔργον μελισσᾶν?*

100. 9. *ἐς.*] Cf. Frag. 53. 1.

100. 10, 11. Qy. *Πειθῶ...Χάριν υἱός?*

ΘΡΑΣΥΒΟΥΛΩι ΑΚΡΑΓΑΝΤΙΝΩι.

101. [89. 94.] = B[4] 124.

Ὦ Θρασύβουλ', ἐρατᾶν ὄχημ' ἀοιδᾶν
τοῦτό τοι πέμπω μεταδόρπιον· ἐν ξυνῷ κεν εἴη συμ-
πόταισίν τε γλυκερὸν
καὶ Διωνύσοιο καρπῷ καὶ κυλίκεσσιν Ἀθαναίαισι κέντρον·

* * *

δείπνου δὲ λήγοντος γλυκὺ τρωγάλιον
καίπερ πεδ' ἄφθονον βοράν.

ΙΕΡΩΝΙ ΣΥΡΑΚΟΣΙΩι. 102. 103.

102. [91.] = B[4] 125.

Τόν ῥα Τέρπανδρός ποθ' ὁ Λέσβιος εὗρεν
πρῶτος ἐν δείπνοισι Λυδῶν
ψαλμὸν ἀντίφθογγον ὑψηλᾶς ἀκούων πηκτίδος.

* 103. [92.] = B[4] 126.

Μηδ' ἀμαύρου τέρψιν ἐν βίῳ· πολύ τοι
φέρτιστον ἀνδρὶ τερπνὸς αἰών.

101. Athênaeos, XI. p. 480 C, XIV. p. 641 B. Böckh thinks that this skolion was sung at a feast in celebration of a Panathênaic victory, perhaps that mentioned Isth. II. 19.

101. 2. ἐν ξυνῷ.] 'At once.'

101. 3. Ἀθαναίαισι.] The best kind of kylix was manufactured in Attica. F. Blass, *Mus. Rhen.* XIX. 306, makes ἀοιδᾶν, εἴη, καρπῷ the ends of the lines of a three-lined strophe, and joins on to this fragment Frag. 203.

102. Athên. XIV. 635 D.

102. 1. τόν.] The βάρβιτος or μάγαδις.

102. 3. ἀντίφθογγον.] 'Of opposite sound.' Terpander, oppressed by the shrillness of the πηκτίς, conceived the idea of the deep-toned βάρβιτος. For this sense of ὑψηλὸς cf. ὑψόφωνος.

103. Athên. XII. 512 D. From a poem in praise of Hiero of Syrakuse. Böckh refers it to the skolion, whence comes Frag. 102.

* 104. [236.] = B[4] 127.

Εἴη καὶ ἐρᾶν καὶ ἔρωτι χαρίζεσθαι κατα καιρόν·
μὴ πρεσβυτέραν ἀριθμοῦ δίωκε, θυμέ, πρᾶξιν.

105. [90.] = B[4] 128.

Χάριτάς τ' Ἀφροδισίων ἐρώτων,
ὄφρα σὺν Χιμάρῳ μεθύων Ἀγάθωνί τε καλῷ
κότταβον.

X.

ΘΡΗΝΟΙ.

* 106. 107. [95.] = B[4] 129, 130.

Τοῖσι λάμπει μὲν μένος ἀελίου τὰν ἐνθάδε νύκτα κάτω,
φοινικορόδοις δ' ἐνὶ λειμώνεσσι προάστιον αὐτῶν
καὶ λιβάνῳ σκιαρὸν καὶ χρυσέοις κάρποῖς βεβριθός.
καὶ τοὶ μὲν ἵπποις γυμνασίοις τε, τοὶ δὲ πεσσοῖς,
5 τοὶ δὲ φορμίγγεσσι τέρπονται, παρὰ δέ σφισιν εὐανθὴς ἅπας τέθαλεν ὄλβος·
ὀδμὰ δ' ἐρατὸν κατὰ χῶρον κίδναται
αἰεὶ θύα μιγνύντων πυρὶ τηλεφανεῖ παντοῖα θεῶν ἐπὶ βωμοῖς.

104. Athên. XIII. 601 C. Cf. Frag. 100. 1.

104. 1. *εἴη.*] Cf. Isth. I. 64.

ἔρωτι.] Bergk conjectured *ἔρωσιν*, and *δ* at the end of the verse, referring it to Frag. 100.

104. 2. 'Do not pursue amours when older than the (natural) tale (of years).' For construction cf. Isth. III. 31.

πρᾶξιν.] See L. and S. *s.v.* II. 3.

105. Ath. X. 427 D.

105. 2. *Χιμάρῳ.*] MSS. *χειμάρῳ*, Böckh *χειμάρρῳ*. Text, Bergk comparing Polyb. XXIX. 1.

106, 107, 108. Plutarch. *Cons. ad Apoll.* c. 35, *de Occulto Viv.* c. 7 (*σκυθί-* for *σκιερ-*).

106. 1. Contrast Ol. II. 61, where the vernal equinox is perpetual. Perhaps the poet could have reconciled the two statements.

106. 3. *σκιαρόν.*] Hermann. Böckh *σκιαρᾷ.*

106. 7. *μιγνύντων.*] 'Since they are ever mingling.' Cf. Pyth. VIII. 43, 85.

* * *

ἔνθεν τὸν ἄπειρον ἐρεύγονται σκότον
βληχροὶ δνοφερᾶς νυκτὸς ποταμοί.....

108. [96.] = B[4] 131.

Ὀλβίᾳ δ' ἅπαντες αἶσᾳ λυσίπονον τελευτάν.
καὶ σῶμα μὲν πάντων ἕπεται θανάτῳ περισθενεῖ,
ζωὸν δ' ἔτι λείπεται αἰῶνος εἴδωλον· τὸ γάρ ἐστι μόνον
ἐκ θεῶν· εὕδει δὲ πρασσόντων μελέων, ἀτὰρ εὐδόντεσσιν ἐν πολλοῖς ὀνείροις
5 δείκνυσι τερπνῶν ἐφέρποισαν χαλεπῶν τε κρίσιν.

* 109. [97.] = B[4] 132.

Ψυχαὶ δ' ἀσεβέων ὑπουράνιοι
γαίᾳ πωτῶνται ἐν ἄλγεσι φονίοις
ὑπὸ ζεύγλαις ἀφύκτοις κακῶν·
εὐσεβέων δ' ἐπουράνιοι ναίοισαι
5 μολπαῖς μάκαρα μέγαν ἀείδοντ' ἐν ὕμνοις.

107. Metre of *vv.* 6, 7 of 106. βληχροί.] 'Sluggish.' Cf. Hor. *Od.* II. 14, 17, *visendus ater flumine languido* | *Cocytus.*

108. From another thrênos, Plut. *Vit. Rom.* c. 28.

108. 1. λυσίπονον.] After this word Böckh inserts μετανίσσονται.

108. 4. πρασσόντων.] Cf. Nem. I. 26. For sentiment cf. Aesch. *Eum.* 104, εὕδουσα γὰρ φρὴν ὄμμασιν λαμπρύνεται, Cic. *Div.* I. 30. Pindar attached great importance to dreams (Pausan. IX. 23). These views as to the future state are probably due to Hêraklitos or Pythagoras.

108. 5. Reveal the (correct) judgment which will be held in the future state as to things pleasant and painful.

109. Theodôrêtos, *Gr. Affect. Curatio*, VIII. p. 599 c; Clemens Alex. *Strom.* IX. p. 640, 22. Dissen suspects the genuineness of this fragment. Prof. Seymour however shows that the sentiments, if not found elsewhere in Pindar, are classical, by quoting Plato, *Phaed.* 81 c, ἡ τοιαύτη ψυχὴ βαρύνεται τε καὶ ἕλκεται εἰς τὸν ὁρατὸν τόπον... περὶ τὰ μνήμματά τε καὶ τοὺς τάφους κυλινδουμένη...(τῶν φαύλων ψυχαί) αἳ περὶ τὰ τοιαῦτα ἀναγκάζονται πλανᾶσθαι δίκην τίνουσαι τῆς προτέρας τροφῆς κακῆς οὔσης, and the epigram on those who fell at Potidaea (*Corp. Inscr. Att.* 442), αἰθὴρ μὲν ψυχὰς ὑπεδέξατο, σώματα δὲ χθών, and Epicharmos (Plut. *Consol. ad Apoll.* 15), γᾶ μὲν εἰς γᾶν, πνεῦμα δ' ἄνω.

109. 2. γαίᾳ.] Locative, cf. Nem. X. 35.

109. 5. μάκαρα.] This use of

* 110. [98.] = B[4] 133.

Οἶσι δὲ Φερσεφόνα ποινὰν παλαιοῦ πένθεος
δέξεται, ἐς τὸν ὕπερθεν ἅλιον κείνων ἐνάτῳ ἔτεϊ
ἀνδιδοῖ ψυχὰς πάλιν,
ἐκ τᾶν βασιλῆες ἀγαυοὶ καὶ σθένει κραιπνοὶ σοφίᾳ τε μέγιστοι
5 ἄνδρες αὔξοντ'· ἐς δὲ τὸν λοιπὸν χρόνον ἥρωες ἁγνοὶ πρὸς ἀνθρώπων καλεῦνται.

111. [99.] = B[4] 134.

. . . . . Εὐδαιμόνων
δραπέτας οὐκ ἔστιν ὄλβος.

112. [100.] = B[4] 135.

Πέφνε δὲ τρεῖς καὶ δέκ' ἄνδρας· τετράτῳ δ' αὐτὸς πεδάθη.

* 113. [101.] = B[4] 136.

Aristid. I. 130: Ἐπέρχεταί μοι τὸ τοῦ Πινδάρου προσθεῖναι Ἄστρα τε καὶ ποταμοὶ καὶ κύματα πόντου τὴν ἀωρίαν τὴν σὴν ἀνακαλεῖ.

* 114. [102.] = B[4] 137.

Ὄλβιος ὅστις ἰδὼν κεῖν' εἶσ' ὑπὸ χθόν'· οἶδε μὲν βίου τελευτάν,
οἶδεν δὲ διόσδοτον ἀρχάν.

the singular = θεόν, is overlooked by L. and S.

110. Plato, *Meno*, p. 81 B.

110. 1. οἶσι.] Cf. Ol. XIII. 29, Pyth. IV. 21, 37.

ποινάν.] Cf. *Il.* IX. 633.

πένθεος.] Euphemistic for ἁμαρτίας.

110. 2. ἐνάτῳ.] The reference has been thought to be to the exile of a homicide.

110. 3, 4. MSS. ψυχὰν...τῶν.

111. Stobaeos, *Floril.* CIII. 6 (*Serm.* CCXLIX. p. 821, Weckel).

ὄλβος.] *Vulg.* ὄλβιος. Cf. Nem. VIII. 17.

112. Scholl. Ol. I. 127, *Il.* X. 252.

πεδάθη.] Frag. 116. 8.

114. Clemens Alex. *Strom.* III. 518. On an Athenian who had been initiated at Eleusis. Bergk suggests Hippokratês.

κεῖν' εἶσ'.] MSS. ἐκεῖνα κοινὰ εἰς. Böckh, ἐκεῖνα κοιλὰν | εἶσιν.

βίου.] Lobeck βιότου, cf. Isth. III. 23.

115. [103.] = B[4] 138.

Antiatt. in Bekk. *An.* I. 99, 2: Ἤτοι οὐκ ἄρχον, ἀλλ' ὑποτασσόμενον· Πίνδαρος Θρήνοις.

116. = B[4] 139.

Ἔντι μὲν χρυσαλακάτου τεκέων Λατοῦς ἀοιδαὶ
ὥριαι παιανίδες· ἔντι . . . . . ελλοντος ἐκισῦ . . στέφανον
ἐκ διο . . . . . αιόμεναι· τὸ δὲ κοίμισαν τρεῖς . . . . . .
. . . . . σώματ' ἀποφθιμένων.
5 ἁ μὲν ἀχέταν Λίνον αἴλινον ὕμνει,
ἁ δ' Ὑμέναιον, ὃν ἐν γάμοισι χροϊζόμενον . . . .
. . . . σὺν πρῶτον λάβεν,
ἐσχάτοις ὕμνοισιν· ἁ δ' Ἰάλεμον ὠμοβόλῳ νούσῳ
[ὅτι] πεδαθέντα σθένος,
υἱὸν Οἰάγρου (τε, χρυσάορ' Ὀρφέα)...

XI.

ΕΞ ΑΔΗΛΩΝ ΕΙΔΩΝ.

117. [104.] = B[4] 140.

Τί θεός ἐστι; τὸ πᾶν.

115. Cf. Nem. VI. 5.

116. Schol. Eurip. *Rhes.* 892. The general sense is that paeans pertain to Apollo and Artemis, some other form of song to some other or others, but thrênoi to three muses; Urania, mother of Linos; Terpsichorê, mother of Hymenaeos; and Kalliopê, mother of Iâlemos by Apollo, and of Orpheus by Oeagros.

116. 3. τὸ δέ.] 'And again.'

τρεῖς.] MSS. only give τρ̄. Some equivalent of Μοῖσαι υἱῶν follows.

116. 6. ὃν ἐν γάμοισι.] MSS. ἐργάμοισι.

116. 7. MSS. σῦμ πρῶτ λάβεν. ἐσχ., κ.τ.λ. Pindar alludes either to the death of Hymenaeos when singing a nuptial song (Serv. Verg. *Aen.* IV. 127) or *in ipsis nuptiis in lecto geniali.*

116. 8. ὠμοβόλῳ.] Hermann. MS. ὁ...ῳ.

πεδαθέντα.] MS. παῖδα θέντοι.

116. 9. The words in brackets are Bergk's from Schol. *Il.* XV. 256.

117, 118 (to βροτοῖς). Euseb. *Praep. Ev.* XIII. 688 c (13). [Clem. Alex. *Strom.* V. 726, τί θεός; ὅ τι τὸ πᾶν.]

118. [105.] = B⁴ 141.

Θεὸς ὁ τὰ πάντα τεύχων βροτοῖς καὶ χάριν ἀοιδᾷ φυτεύει.

119. [106.] = B⁴ 142.

Θεῷ δὲ δυνατὸν ἐκ μελαίνας
νυκτὸς ἀμίαντον ὄρσαι φάος,
κελαινεφέϊ δὲ σκότει καλύψαι καθαρὸν
ἁμέρας σέλας.

120. [107.] = B⁴ 143.

Κεῖνοι γάρ τ' ἄνοσοι καὶ ἀγήραοι
πόνων τ' ἄπειροι, βαρυβόαν
πορθμὸν πεφευγότες Ἀχέροντος.

121. [108.] = B⁴ 144.

Ἐλασίβροντα παῖ Ῥέας.

122. [109.] = B⁴ 145.

Θεὸς ἅτε πλέον τι λαχών.

123. [112.] = B⁴ 146.

Πῦρ πνέοντος ἅ τε κεραυνοῦ
ἄγχιστα δεξιὰν κατὰ χεῖρα πατρὸς
ἵζεαι.

124. [114.] = B⁴ 147.

Ἐν χρόνῳ δ' ἔγεντ' Ἀπόλλων.

118. Also Didymos Alex. *de Trin.* III. 1, p. 320.
φυτεύει.] Didymos, *l. c.* φοιτεύει.
119. Clem. Alex. *Strom.* V. 708, Euseb. *Praep. Ev.* XIII. 674 B, Theodôrêt. *Gr. Affect. Curatio*, VI. 89, 27.
120. Plutarch. *de Superst.* c. 6, *adv. Stoicos*, c. 31.
121. Schol. Aristoph. *Equit.* 624. Cf. Ol. IV. 1 and II. 13.
122. Aristid. I. 11 (8).
123. Schol. *Il.* XXIV. 100 (ἅτερ for ἅτε), Plutarch, *Symp. Quaest.* I. 2. 4.
124. Clem. Alex. *Strom.* I. 383.

125. [115.] = B⁴ 148.

Ὀρχήστ' ἀγλαΐας ἀνάσσων, εὐρυφάρετρ' Ἄπολλον.

126. [116.] = B⁴ 149.

Κατεκρίθη δὲ θνατοῖς ἀγανώτατος ἔμμεν.

127. [118.] = B⁴ 150.

Μαντεύεο Μοῖσα, προφατεύσω δ' ἐγώ.

128. [119.] = B⁴ 151.

Μοῖσ' ἀνέηκέ με.

129. [266.] = B⁴ 152.

. . . . Μελισσοτεύκτων κηρίων
ἐμὰ γλυκερώτερος ὀμφά.

130. [125.] = B⁴ 153.

Δενδρέων δὲ νομὸν Διόνυσος πολυγαθὴς αὐξάνοι,
ἁγνὸν φέγγος ὀπώρας.

131. [126.] = B⁴ 154.

Ἐλαφρὰν κυπάρισσον φιλέειν,
ἐᾶν δὲ νομὸν Κρήτας περιδαῖον.
ἐμοὶ δ' ὀλίγον μὲν γᾶς δέδοται, ὅθεν ἄδρυς·
πενθέων δ' οὐκ ἔλαχον οὐδὲ στασίων.

132. [127.] = B⁴ 155.

Τί δ' ἔρδων φίλος
σοί τε, καρτερόβροντα Κρονίδα, φίλος δὲ Μοίσαις,

125. Athen. I. 22 B.
126. Plut. *de EI ap. Delph.* c. 21.
127. Eustath. *Il.* IX. 44.
128. Eustath. *Il.* IX. 40.
129. Cram. *An. Ox.* I. 285, 19.
130. Plutarch. *de Is. et Osir.* c. 35.
νομόν.] 'Grove,' cf. Frag. 131.
131. Plutarch. *de Exil.* c. 9.
131. 1. *φιλέειν.*] 'Be contented with.'
131. 2. *περιδαῖον.*] 'Around Mt Ida.' Crete was celebrated for Cyprus-groves, cf. Plato, *Legg.* p. 625. Perhaps from a skolion.
132. Athên. V. 191 F.

Εὐθυμίᾳ τε μέλων εἴην,
τοῦτ' αἴτημί σε.

133. [57.] = B[4] 156.

Ὁ ζαμενὴς δ' ὁ χοροιτύπος,
ὃν Μαλεάγονος ἔθρεψε Ναΐδος ἀκοίτας
Σειληνός.

134. [128.] = B[4] 157.

Ὦ τάλας ἐφάμερε, νήπια βάζεις χρήματά μοι διακομπέων.

135. [129.] = B[4] 158.

Ταῖς ἱεραῖσι μελίσσαις τέρπεται.

136. [132.] = B[4] 159.

Ἀνδρῶν δικαίων χρόνος σωτὴρ ἄριστος.

137. = B[4] 160.

Θανόντων δὲ καὶ [λόγοι] φίλοι προδόται.

138. [134.] = B[4] 161.

. . . . . Οἱ μὲν
κατωκάρα δεσμοῖσι δέδενται . . . . .

139. = B[4] 162.

Πίτναντες θοὰν
κλίμακ' ἐς οὐρανὸν αἰπύν.

140. [137.] = B[4] 163.

Ἀλλαλοφόνους ἐπάξαντο λόγχας ἐνὶ σφίσιν αὐτοῖς.

133. Pausan. III. 25, 2.
134. Schol. Aristoph. *Nub.* 223. Seilênos is addressing the Phrygian youth Olympos.
135. Schol. Pyth. IV. 104.
136. Dionys. Hal. *de Orator. Ant.* c. 2.
137. Stobaeos, *Floril.* CXXVI. 2.
138. Schol. Aristoph. *Pac.* 153.
139. Cramer, *An. Ox.* I. 201, 14.
140. Apollon. Dysk. *de Synt.* II. 179 (Bekker).

141. [142.] = B[4] 164.

Φιλόμαχον γένος ἐκ Περσέος.

142. [146.] = B[4] 165.

Ἰσοδένδρον τέκμαρ αἰῶνος λαχοῖσαι.

143. [147.] = B[4] 166.

Ἀνδροδάμαντα δ' ἐπεὶ Φῆρες δάεν ῥιπὰν μελιαδέος οἴνου,
ἐσσυμένως ἀπὸ μὲν λευκὸν γάλα χερσὶ τραπεζᾶν
ὤθεον, αὐτόματοι δ' ἐξ ἀργυρέων κεράτων
πίνοντες ἐπλάζοντο.

144. [148.] = B[4] 167.

..Ὁ δὲ χλωραῖς ἐλάταισι τυπεὶς
οἴχεθ' ὑπὸ χθόνα Καινεὺς σχίσαις ὀρθῷ ποδὶ γᾶν.

145. [150.] = B[4] 168.

Διὰ βοῶν θερμὰ δ' εἰς ἀνθρακιὰν στέψαν πυρὶ δ' ὑπνόων τε σώματα· καὶ τότ' ἐγὼ σαρκῶν τ' ἐνοπὰν ἠδ' ὀστέων στεναγμὸν βαρὺν ἦν ἰδόντα διακρῖναι πολλὸς ἐν καιρῷ χρόνος.

146. [151.] = B[4] 169.

Νόμος ὁ πάντων βασιλεὺς
θνατῶν τε καὶ ἀθανάτων

141. Athên. IV. 154 F.

142. Plutarch. *Amator.* c. 15, and *de Defect. Oracl.* c. 11. The subject is Dryads.

143. Athên. XI. 476 B.

143. 1. ῥιπάν.] Cf. Pyth. I. 10, my note.

144. Schol. Apoll. Rhod. I. 57.

144. 2. Text Böckh. MSS. οἴχεται χ. or ὤχετ' εἰς χθόνα. Kaeneus, one of the Lapithae whose son Korônos entertained Hêrakles when that hero devoured a whole ox, bones and all. To this feat of gluttony the next fragment refers.

145. Athênaeos, X. 411 B. See above, and Frag. B[4] 111. Cf. Philostr. *Imagg.* II. 24. Mr Verrall proposes to alter πολλὸς ἐν καιρῷ χρόνος into πολλὸν ἐν κραίρᾳ χράνος "the foul mass in the skull." *Journal of Philology*, Vol. IX. p. 122.

146. Plato, *Gorgias*, p. 484 B,

ἄγει δικαιῶν τὸ βιαιότατον
ὑπερτάτᾳ χειρί· τεκμαίρομαι
5 ἔργοισιν Ἡρακλέος· ἐπεὶ Γηρυόνα βόας
Κυκλωπίων ἐπὶ προθύρων Εὐρυσθέος
ἀναιτήτας τε καὶ ἀπριάτας ἤλασεν.

147. [154.] = B[4] 170.

Πάντα θύειν ἑκατόν.

148. [157.] = B[4] 171.

.. Κατὰ μὲν φίλα τέκν' ἔπεφνεν
θάλλοντας ἥβᾳ δυώδεκ', αὐτὸν δὲ τρίτον.

149. [158.] = B[4] 172.

Οὐ Πηλέος ἀντιθέου μόχθοι νεότατ' ἐπέλαμψαν μυρίοις;
πρῶτον μὲν Ἀλκμήνας σὺν υἱῷ Τρώϊον ἀμ πεδίον,
καὶ μετὰ ζωστῆρας Ἀμαζόνος ἦλθεν, καὶ τὸν Ἰάσονος εὔδοξον πλόον
ἐκτελευτάσαις ἕλεν Μήδειαν ἐν Κόλχων δόμοις.

150. [160.] = B[4] 173.

Σύριον εὐρυαίχμαν διεῖπον στρατόν.

151. 152. 153. [159. 161. 162.] = B[4] 174—176.

Pausan. VII. 2, 7; I. 2, 1; Plut. *vit. Thes.* c. 28.

Aristides, II. 68, Schol. Nem. IX. 35. Cf. Herod. III. 38. Some edd. prefix *κατὰ φύσιν* from *Gorgias* p. 488 B, *Legg.* IV. 714 D, *ib.* III. p. 690 B.

146. 3. Cf. Pyth. II. 17.

146. 8. *ἀναιτήτας.*] Böckh for *ἀναιρεῖται.*

147. Strabo, III. 155.

148. Schol. *Il.* X. 252. On the slaughter by Hêrakles of Nêleus and his sons. Cf. Frag. B[4] 135.

149. Schol. Eurip. *Andr.* 796. Text Böckh.

150. Strabo, XII. 544.

151—153. Pindar is reported to say that the Amazons founded the temple of Artemis of Ephesos on their expedition against Athens; that Peirithoos and Thêseus carried off Antiopê and that she had a son Dêmophôn by Thêseus.

154. 155. 156. 157. 158. [164—168.] = B[4] 177—179.

Πεπρωμέναν θῆκε μοῖραν μετατραπεῖν
ἀνδροφθόρον, οὐδὲ σιγᾷ κατερρύη.

Τροχὸν μέλος· ταὶ δὲ Χείρωνος ἐντολαί.

Αἴνιγμα παρθένου δ' ἐξ ἀγριᾶν γνάθων.

Ἐν δασκίοισιν πατήρ· νηλεεῖ νόῳ δ'.

δ' οὐδὲν προσαιτέων
ἐφθεγξάμαν ἔπι.

159. [169.] = B[4] 178.

Νόμων ἀκούοντες θεόδματον κέλαδον.

160. [170.] = B[4] 179.

Ὑφαίνω δ' Ἀμυθαονίδαις ποικίλον
ἄνδημα.

161. [172.] = B[4] 180.

Μὴ πρὸς ἅπαντας ἀναρρῆξαι τὸν ἀχρεῖον λόγον·
ἔσθ' ὅτε πιστοτάτα σιγᾶς ὁδός· κέντρον δὲ μάχας ὁ
κρατιστεύων λόγος.

* 162. [174.] = B[4] 181.

....Ὁ γὰρ ἐξ οἴκου ποτὶ μῶμον ἔπαινος κίρναται.

163. [175.] = B[4] 182.

Ὦ πόποι, οἷ' ἀπατᾶται φροντὶς ἐπαμερίων
οὐκ εἰδυῖα.

154—158. Priscian. *de Metr. Comic.* p. 248 (Lindemann), quoting Hêliodôros. Specimens of Pindar's treatment of Iambic metre.
159. *Ib.* p. 251. Cf. perhaps Pyth. III. 90, Nem. V. 23.
160. Schol. Nem. VII. 116. Cf. Nem. VIII. 15, Isth. III. 61.
161. Clem. Alex. *Strom.* I. 345. Cf. Nem. V. 17, 18.
161. ἀχρεῖον] MSS. ἀρχαῖον.
162. Schol. Nem. VII. 89.
163. Aristid. II. 547.

164. [177.] = B[4] 183.

Ὃς Δολόπων ἄγαγε θρασὺν ὅμιλον σφενδονᾶσαι,
ἱπποδάμων Δαναῶν βέλεσι πρόσφορον.

165. [179.] = B[4] 184.

Ὑπερμενὲς ἀκαμαντόχαρμαν Αἶαν.

166. [184.] = B[4] 185.

Ἔτι δὲ τειχέων ἀνακικύει καπνός.

167. [185.] = B[4] 186.

Αὐτόν με πρώτιστα συνοικιστῆρα γαίας
ἔσδεξαι τεμενοῦχον.

168. [186.] = B[4] 187.

Ἥρωες αἰδοίαν ἐμίγνυντ' ἀμφὶ τράπεζαν θαμά.

169. [190.] = B[4] 188.

Φθέγμα μὲν πάγκοινον ἔγνωκας Πολυμνάστου Κολοφωνίου ἀνδρός.

170. [197.] = B[4] 189.

Πανδείματι μὲν ὑπὲρ πόντιον Ἕλλας πόρον ἱρόν.

171. [198.] = B[4] 190.

Ἁ Μιδύλου δ' αὐτῷ γενεά.....

172. [199.] = B[4] 4.

Κεῖ μοί τιν' ἄνδρα τῶν θανόντων.

164. Strabo, IX. 131.
165. Choeroboskos, I. 106 (Bekker, *Anecd.* III. 1183).
166. *Etym. Gud.* 321, 54 ἔστι δέ τοι χέκων ἀκύει κ. Cramer, *An. Par.* IV. 35, 24, ἔστι δὲ ταχέων κακίει κ. Text Böckh.
167. Apoll. *de Synt.* II. p. 138 (Bekker).
168. Plut. *Quaest. Symp.* II. 10, 1.
169. Strabo, XIV. 642.
170. Schol. Aristoph. *Vesp.* 306. *Var. lect.* πανδείμαντοι. Hermann (γέφυραν) τὰν δείματο. For ἱρὸν cf. Aesch. *Pers.* 741 [P.].
171. Schol. Pyth. VIII. 53.
172. Schol. Isth. IV. *Inscr.*

173. [201.] = B⁴ 191.

Αἰολεὺς ἔβαινε Δωρίαν κέλευθον ὕμνων.

174. [204.] = B⁴ 192.

Δελφοὶ θεμίστων [ὕμνων] μάντιες
Ἀπολλωνίδαι.

175. [205.] = B⁴ 193.

.....Πενταετηρὶς ἑορτὰ
βουπομπός, ἐν ᾇ πρῶτον εὐνάσθην ἀγαπατὸς ὑπὸ σπαργάνοις.

176. [206.] = B⁴ 194.

Κεκρότηται χρυσέα κρηπὶς ἱεραῖσιν ἀοιδαῖς·
οἷα τειχίζωμεν ἤδη ποικίλον
κόσμον αὐδάεντα λόγων·
ὃς καὶ πολυκλειτάν περ ἐοῖσαν ὅμως Θήβαν ἔτι μᾶλλον ἐπασκήσει θεῶν
5 καὶ κατ' ἀνθρώπων ἀγυιάς.

177. [207.] = B⁴ 195.

Εὐάρματε, χρυσοχίτων,...ἱερώτατον...
ἄγαλμα, Θήβα...

178. [209.] = B⁴ 196.

...Λιπαρᾶν τε Θηβᾶν μέγαν σκόπελον.

179. [210.] = B⁴ 197.

Ὦ ταλαίπωροι Θῆβαι...

173. Schol. Pyth. II. 127.
174. Schol. Pyth. IV. 4. Heyne θεμίστων, mss. θεμιστῶν.
175. Cf. O. and P. p. xii. ll. 15, 16.
176. Aristid. II. 509.
176. 1. κρηπίς.] Cf. Pyth. VII. 3.
176. 2. Cf. Ol. I. 16.
177. Schol. Pyth. IV. 25, Pyth. II. Inscr. Cf. Isth. I. 1.
178. Schol. Pyth. II. Inscr.
179. Cf. O. and P. p. viii. l. 4.

* 180. = B[4] 198.

Οὗτοι με ξένον
οὐδ' ἀδαήμονα Μοισᾶν ἐπαίδευσαν κλυταὶ
Θῆβαι.

181. [211.] = B[4] 198.

Μελιγαθὲς ἀμβρόσιον ὕδωρ
Τιλφώσσας ἀπὸ καλλικράνου.

182. [213.] = B[4] 199.

Ἔνθα βουλαὶ γερόντων καὶ νέων ἀνδρῶν ἀριστεύοισιν αἰχμαί,
καὶ χοροὶ καὶ Μοῖσα καὶ Ἀγλαΐα.

183. [214.] = B[4] 200.

Οἴτ' ἀργείλοφον πὰρ Ζεφυρίων κολώναν...

184. [215.] = B[4] 201.

Αἰγυπτίαν Μένδητα, πὰρ κρημνὸν θαλάσσας,
ἔσχατον Νείλου κέρας, αἰγιβάται
ὅθι τράγοι γυναιξὶ μίσγονται...

185. [216.] = B[4] 202.

.....Λευκίππων Μυκηναίων προφᾶται.

186. [217.] = B[4] 203.

Ἄνδρες τινὲς ἀκκιζόμενοι Σκύθαι
νεκρὸν ἵππον στυγέοισιν λόγῳ κτάμενον ἐν φάει·
κρυφᾷ δὲ σκολιοὺς γένυσιν ἀνδέροισιν πόδας ἠδὲ κεφαλάς.

180. Chrysippos, περὶ ἀποφατικῶν, c. 2.
181. Strabo, IX. 411, Athên. II. p. 41 E.
182. Plut. *Vit. Lycurg.* c. 21, about Sparta.
183. Schol. Ol. XI. 17.
184. Strabo, XVII. 802.
185. Schol. Pyth. IV. 206.
186. Zenobios, V. 59, on the proverb Ὁ Σκύθης τὸν ἵππον.

187. [218.] = B[4] 204.

Καὶ λιπαρῷ Σμυρναίῳ ἄστει.

188. [221.] = B[4] 205.

Ἀρχὰ μεγάλας ἀρετᾶς, ὤνασσ' Ἀλάθεια, μὴ πταίσῃς ἐμὰν
σύνθεσιν τραχεῖ ποτὶ ψεύδει...

189. = B[4] 11.

Οὐ ψεῦδος ἐρίξω.

190. [222.] = B[4] 206.

Παρὰ Λύδιον ἅρμα πεζὸς οἰχνέων.

191. [223.] = B[4] 207.

Ταρτάρου πυθμὴν πιέζει σ' ἀφανοῦς σφυρηλάτοις
..ἀνάγκαις.

192. [224.] = B[4] 208.

Μανίαις τ' ἀλαλαῖς τ' ὀρινόμενοι
ῥιψαύχενι σὺν κλόνῳ.

193. [227.] = B[4] 209.

Ἀτελῆ σοφίας καρπὸν δρέπειν.

194. [229.] = B[4] 20.

Plut. *de Cohib. Ira*, c. 8, Χαλεπώτατοι δὲ ἄγαν φιλοτιμίαν μνώμενοι ἐν πόλεσιν (Hartung πολίεσσιν) ἄνδρες ἢ στάσιν, ἄλγος ἐμφανές, κατὰ Πίνδαρον. Schneidewin, ἄνδρες ἔστασαν ἄλ. ἐμ.

187. Schol. Pyth. II. *Inscr.*
188. Stobaeos, *Florileg.* XI. 3.
189. Eustath. *Prooem.* 21.
190. Plut. *Vit. Niciae*, c. 1.
191. Plut. *Consol. ad Apoll.* c. 6.
192. Plut. *Quaest. Symp.* VII. 5, *de Defect. Orac.* c. 14.
193. Stobaeos, *Flor.* LXXX. 4. Of οἱ φυσιολογοῦντες.

195. [230.] = 211.

Κακόφρονά τ' ἀμφάνῃ πραπίδων
καρπόν.

196. [231.] = B⁴ 212.

Plut. *de Cap. ex Host. Util.* c. 10, Καὶ πᾶσα φύσις ἀνθρώπου φέρει φιλονεικίαν καὶ ζηλοτυπίαν καὶ φθόνον κενεοφρόνων ἑταῖρον (Xylander, ἑταίραν B, vulg. ἑταίρων) ἀνδρῶν ὥς φησι Πίνδαρος.

197. [232.] = B⁴ 213.

Πότερον δίκᾳ τεῖχος ὕψιον
ἢ σκολιαῖς ἀπάταις ἀναβαίνει
ἐπιχθόνιον γένος ἀνδρῶν,
δίχα μοι νόος ἀτρέκειαν εἰπεῖν.

198. [233.] = B⁴ 214.

Γλυκεῖά οἱ καρδίαν ἀτάλλοισα γηροτρόφος συναορεῖ ἐλπίς, ἃ μάλιστα θνατῶν πολύστροφον γνώμαν κυβερνᾷ.

199. = B⁴ 10.

Ἐλπίσιν ἀθανάταις ἁρμῷ φέρονται.

200. [152.] = B⁴ 215.

Ἄλλο δ' ἄλλοισιν νόμισμα, σφετέραν δ' αἰνεῖ δίκαν ἕκαστος.

201. [235.] = B⁴ 216.

Σοφοὶ δὲ καὶ τὸ μηδὲν ἄγαν ἔπος αἴνησαν περισσῶς.

195. Plut. *de Sera Num. Vind.* c. 19.

197. Plato, *de Republ.* II. p. 365 B, Maxim. Tyr. XVIII. Cf. Cic. *ad Attic.* XIII. 38.

198. Plato, *de Republ.* I. 331 A. Compare Stob. *Flor.* CXI. p. 12, Πίνδαρος εἶπε τὰς ἐλπίδας εἶναι τῶν ἐγρηγορότων ἐνύπνια (Frag. 274).

199. Eustath. *Prooem.* 21.

200. Cramer, *An. Par.* III. 154, 13.

201. Plut. *Consol. ad Apoll.* c. 28, Schol. Eur. Hipp. 263.

202. [237.] = B[4] 217.

Γλυκύ τι κλεπτόμενον μέλημα Κύπριδος.

203. [239.] = B[4] 218.

Ἀνίκ' ἀνθρώπων καματώδεες οἴχονται μέριμναι
στηθέων ἔξω, πελάγει δ' ἐν πολυχρύσοιο πλούτου
πάντες ἴσα πλέομεν ψευδῆ πρὸς ἀκτάν·
ὃς μὲν ἀχρήμων, ἀφνεὸς τότε, τοὶ δ' αὖ πλουτέοντες
* * * * * * * *
.....ἀέξονται φρένας ἀμπελίνοις τόξοις δαμέντες.

204. [240.] = B[4] 219.

Οἳ δ' ἄφνει πεποίθασιν.

205. [241.] = B[4] 220.

....τῶνδε γὰρ οὔτε τι μεμπτὸν
οὔτ' ὦν μεταλλακτὸν...ὅσσ' ἀγλαὰ χθὼν
πόντου τε ῥιπαὶ φέροισιν.

206. [242.] = B[4] 221.

Ἀελλοπόδων μέν τιν' εὐφραίνοισιν ἵππων
τίμια καὶ στέφανοι, τοὺς δ' ἐν πολυχρύσοις θαλάμοις βιοτά·
τέρπεται δὲ καί τις ἐπ' οἶδμ' ἅλιον ναὶ θοᾷ
σῶς διαστείβων.....

207. [243.] = B[4] 222.

...Διὸς παῖς ὁ χρυσός·

202. Clem. Alex. *Paedag.* III. 295.
203. Athênaeos, XI. 782 D.
204. *Etym. Mag.* 178. 10.
205. Plut. *Qu. Symp.* VII. 5, 3.
206. Sextus Empir. *Hypoth. Pyrrh.* I. 20 (Bekker). Cf. Hor. *Od.* I. 1.
207. Schol. Pyth. IV. 408. Pro-

κεῖνον οὐ σῆς οὐδὲ κὶς δάπτει,
δάμναται δὲ βροτέαν φρένα κάρτιστον κτεάνων.
Isth. III. 2.

208. [244.] = B[4] 223.

Καὶ φέρονταί πως ὑπὸ δούλειον τύχαν
αἰχμάλωτοι, καὶ χρυσέων βελέων
ἐντὶ τραυματίαι.....

209. [246.] = B[4] 224.

Ἴσον μὲν θεὸν ἄνδρα τε φίλον (θεῷ)
ὑποτρέσσαι.....

210. [247.] = B[4] 225.

...Ὁπόταν θεὸς ἀνδρὶ χάρμα πέμψῃ,
πάρος μέλαιναν κραδίαν ἐστυφέλιξεν...

211. [248.] = B[4] 226.

Οὔτις ἑκὼν κακὸν εὕρετο.

212. [250.] = B[4] 227.

...Νέων δὲ μέριμναι σὺν πόνοις εἱλισσόμεναι
δόξαν εὑρίσκοντι· λάμπει δὲ χρόνῳ
ἔργα μετ' αἰθέρ' ἀερθέντα...

213. [252.] = B[4] 228.

....Τιθεμένων ἀγώνων
πρόφασις ἀρετὰν ἐς αἰπὺν ἔβαλε σκότον.

klos, on Hes. *Opp. et D.* 428. Contrast Isth. IV. 2, 3.

207. 2. Cf. "neither moth nor rust doth corrupt."

208. Theodôros Metoch. 562.

209. Schol. *Il.* XVII. 98.

210. Schol. Ol. II. 40.

211. Aristid. II. 547.

212. Clem. Alex. *Strom.* IV. 586.

213. Plut. *An seni sit ger. resp.* c. 1.

213. 2. πρόφασις.] Cf. Pyth. V. 25 ff.

αἰπύν.] Cf. Ol. XI. 42, also Soph. *Oed. Col.* 877, ἀπότομον εἰς ἀνάγκαν. Eur. *Alc.* 118, μόρος ἀπότομος.

214. [253.] = B[4] 229.

Νικώμενοι γὰρ ἄνδρες ἀγρυξίᾳ δέδενται
οὐ φίλων ἐναντίον ἐλθεῖν.

215. [254.] = B[4] 230.

Ἐπὶ λεπτῷ δενδρέῳ βαίνειν.

216. [255.] = B[4] 231.

Τόλμα τέ μιν ζαμενὴς καὶ σύνεσις πρόσκοπος
ἐσάωσεν.

217. [256.] = B[4] 232.

Σχήσει τὸ πεπρωμένον οὐ πῦρ, οὐ σιδάρεον
τεῖχος.

218. [257.] = B[4] 233.

Πιστὸν δ' ἀπίστοις οὐδέν.

219. [258.] = B[4] 234.

Ὑφ' ἅρμασιν ἵππος,
ἐν δ' ἀρότρῳ βοῦς· παρὰ ναῦν δ' ἰθύει τάχιστα δελφὶς
κάπρῳ δὲ βουλεύοντα φόνον κύνα χρὴ τλάθυμον ἐξευρεῖν...

220. [259.] = B[4] 235.

Ἁλίου δ' ἐρεθίζομαι δελφῖνος ὑπόκρισιν·
τὸν μὲν ἀκύμονος ἐν πόντου πελάγει
αὐλῶν ἐκίνησ' ἐρατὸν μέλος.

214. Schol. Ol. XIII. 92. Cf. Pyth. VIII. 85—87.
215. Liban. *Epist.* CXLIV.
216. Schol. Nem. VII. 87.
217. Plut. *Vit. Marcell.* c. 29.
218. *Clem. Alex. Paedag.* p. 307.
219. Plut. *de Virt. Mor.* c. 12, *de Tranqu. Anim.* c. 14.
220. Plut. *Quaest. Symp.* VII. 5, 2, *de Sollert. Anim.* c. 36.
220. 1. ὑπόκρισιν.] Adv. 'like.' *V.* l. ἀπόκρ.

221. [260.] = B⁴ 236.

Φιλάνορα δ' οὐκ ἔλιπον βιοτάν.

222. [261.] = B⁴ 237.

Ὄπισθε δὲ κεῖμαι θρασειᾶν
ἀλωπέκων ξανθὸς λέων.

223. [262.] = B⁴ 238.

Ἔνθα καὶ ποῖμναι κτιλεύονται κάπρων
λεόντων τε.....

224. [265.] = B⁴ 239.

Ἰαχεῖ βαρυφθεγκτᾶν ἀγέλαι λεόντων.

225. [269.] = B⁴ 240.

Μὴ σιγᾷ βρεχέσθω.

226. [280.] = B⁴ 241.

Ποτίκολλον ἅτε ξύλον παρὰ ξύλῳ.

227. = B⁴ 242.

Ἁ μὲν πόλις Αἰακιδᾶν.

228. = B⁴ 243.

.....Φὰν δ' ἔμμεναι
Ζηνὸς υἱοὶ καὶ κλυτοπώλου Ποσειδάωνος.

229. = B⁴ 245.

Πρόφασις βληχροῦ γίνεται νείκεος.

221. Schol. *Od.* x. 240.
222. Arist. II. 509 (378).
223. Schol. Pyth. II. 31.
224. Herodian. *περὶ σχημ.* 60, 13. *Schema Pindaricum.*
225. Schol. Ol. XI. 58. Cf. Isth. IV [V]. 51.
226. Athênaeos, VI. 248 c.
227. Schol. Aristoph. *Pax*, 251.
228. Herodian. *περὶ σχημ.* 59, 29.
229. Cramer, An. Ox. I. 95, 5.

* 230. [286.] = B[4] 246.

Μελιρρόθων δ' ἕπεται πλόκαμοι.

231. [123.] = B[4] 247.

Etym. M. 277, 39, Διόνυσος·...οἱ δὲ ἀπὸ τοῦ Διὸς καὶ τῆς Νύσης τοῦ ὄρους ὠνομάσθαι, ἐπεὶ ἐν τούτῳ ἐγεννήθη, ὡς Πίνδαρος, καὶ ἀνετράφη.

232. [124.] = B[4] 248.

Plut. *de Adul. et Amic.* c. 27, εὐδίᾳ γὰρ ἐπάγει νέφος ὁ κινῶν ἐν παιδιᾷ καὶ φιλοφροσύνῃ λόγον ὀφρὺν ἀνασπῶντα καὶ συνιστάντα τὸ πρόσωπον, ὥσπερ ἀντιταττόμενον τῷ Λυσίῳ θεῷ, λύοντι τὸ τῶν δυσφόρων σχοινίον μεριμνῶν κατὰ Πίνδαρον.

258. [288.] = B[4] 274.

Quintil. x. 1, 109, Non enim *pluvias*, ut ait Pindarus, *aquas colligit*, sed vivo gurgite exundat (Cicero).

264. [249.] = B[4] 279.

Liban. *Or.* I. 432 ed. Reiske, πρὸς γὰρ τῷ τὰ δεύτερα τῶν προτέρων πεφυκέναι κρατεῖν, ὡς ἔφη Πίνδαρος, τὸ τὸν τετιμηκότα τοῦ περιυβρικότος εἶναι βελτίω μεγάλην ἰσχὺν εἰς τὸ λήθην ἐπιθεῖναι τοῖς φαυλοτέροις ἔχει.

265 A. = B[4] 280.

Philo, *de Caritate*, II. 404 (Mang.), ἔπειτα δ' ὅτι φρονήματος ὑπόπλεως ἀλόγου γενόμενος πᾶς ἀλαζὼν οὔτε ἄνδρα οὔτε ἡμίθεον μᾶλλον ἢ *οὐ* δαίμονα κατὰ τὸν Πίνδαρον ὑπολαμβάνει ἑαυτόν, ὑπὲρ τοὺς ὅρους τῆς ἀνθρωπίνης φύσεως ἀξιῶν βαίνειν.

265 B. = B[4] 281.

Philo, *de Providentia*, II. p. 120 (Auger.), *Pro honore* itaque, ut dixit olim Pindarus, *silentium laetabundus suscipiam.*

230. Lesbonax, *de Fig.* 184 *(Valcknaer).* 265 A. Cf. Ol. v. 24, Isth. IV. 14.

266 see B[4] p. 477.

Io. Siceliota, *Rhet. Gr.* VI. p. 395, πέντε τάξεις γλυκύτητος ἐννοιῶν, ἐν αἷς κατὰ Πίνδαρον οἷς χαίρει τις, τούτοις καὶ τιμώμενος ἥδεται.

273. [121.] = B[4] 288.

Liban. *Epist.* XXXIV., ὁ μὲν Πίνδαρός πού φησι μήλων τε χρυσῶν εἶναι φύλαξ, τὰ δὲ εἶναι Μουσῶν, καὶ τούτων ἄλλοτε ἄλλοις νέμειν.

274. [234.] = B[4] 289.

Stob. *Flor.* CXI. 12, Πίνδαρος εἶπε τὰς ἐλπίδας εἶναι ἐγρηγορότων ἐνύπνια.

EPIGRAMMA.

Χαῖρε δὶς ἡβήσας καὶ δὶς τάφου ἀντιβολήσας,
Ἡσίοδ', ἀνθρώποις μέτρον ἔχων σοφίης.

Proklos, *Hes.* p. 7 (Gaisford).

LIST OF WORDS AND PHRASES ATTRIBUTED TO PINDAR IN FRAGMENTS NOT GIVEN.

ἀκασκᾶ—ἡσύχως.
Ἀλέρας ὄζον—Τίτυον.
Ἀλευάδες—Θέσσαλοι.
ἀμεύσασθαι—διελθεῖν, περαιώσασθαι.
ἀμευσιεπὴς—epithet of φροντίς.
ἀράχνης, ὁ—"spider."
ἀργυρέαι—epithet of Muses.
ἁρμασίδουποι.
Γαδειρίδαι (-ίται) πύλαι—Pillars of Hêrakles.
ἑκατοντόργυιος.
ἐλαιόω.
ἐλασίχθων—epithet of Ποσειδῶν.
ἔντεα—ἅρματα.
ἐξεστακώς.
ἐρισφάραγος.
εὐρύζυγος—epithet of Ζεύς.
ἐχέτης—ὁ πλουσίος.
Κλεὸς—Κλειοῦς.
κρατησιβίαν.
λιτὴν—εὐκταίαν (epithet of Ἀώ).
μάρη—χείρ.
μεριμνάματα.
μνησιστέφανος—epithet of ἀγών.
ξεινοδόκησεν—ἐμαρτύρησε.
ὀλβοθρέμμονες—epithet of Κῆρες.
ὀρεικτίτου συὸς—ὀρεσκώου συός.
παιδοφάγον ἰχθὺν—κῆτος.
πεντηκονταέ(ή)ρετμοι—epithet of the ships of the Achaeans.
πρόβατα—ἵπποι.
ῥερίφθαι ἔπος.
Σποπάδες—Θέσσαλοι.
τουτάκι.
τριγλώχιν—epithet of Sicily.
ὑψικέρας—epithet of πέτρα.
χιλιοέται (-τεῖς) — epithet of the Hyperboreans.

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* Dr Scott's emendation, which I accept, does away with this figure. He accepts ἅμα and reads κούφοισι νικῆσαι for κούφοισιν ἐκρεῦσαι, and in the next line αἰεὶ δίδοις for αἰδῶ διδοὺς (MSS.).

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